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VOL. X.

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# RECORDS OF THE PAST.

VOL. X.

EGYPTIAN TEXTS.

## NOTE.

Every Text here given is either now translated for the *first time*, or has been specially revised by the Translator to the date of this publication.

# RECORDS OF THE PAST:

BEING

## ENGLISH TRANSLATIONS

OF THE

## ASSYRIAN AND EGYPTIAN MONUMENTS.

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# PREFACE.

THE success which has attended the publication of the "RECORDS OF THE PAST," and the favour with which they have been received by the European students and enquirers, has led to their continuation as far as the present volume. Containing, as they do, the translations of the most important historical texts, they afford to the general enquirer access to most of the sources from which he may derive contemporaneous information. The student finds them invaluable for the purposes of reference and comparison, when sufficiently advanced to essay the depths of this archaic literature without being buoyed up by original documents transliterated and translated. The fact that nearly all the principal Assyriologists and Egyptologists have contributed to their pages is sufficient to demonstrate that the "RECORDS" have been regarded as an international enterprize, and available for all the purposes proposed wherever the English language is read or understood, which comprises at least a hundred millions possible readers. The present volume will be found to be very rich in the translations of mythological texts, a branch of enquiry which begins to attract more attention as the mine of historical documents becomes exhausted. The mythologies of Assyria and Egypt are particularly

valuable for the due comprehension of ancient religions, as they are the oldest of which contemporary documents have been preserved. Whatever may be the antiquity of the Aryan mythologies, the Greek, the Etruscan, or the Hindhu, it is evident they only appear centuries after the Assyrian and Egyptian, and had not been committed to writing till a period comparatively recent compared with their venerable predecessors. When there are no texts of the period prior to the formation of a canon afterwards implicitly followed, and when all the documents of the age have disappeared, the question of the exact texts of the older versions must always remain in doubt. In Assyria and Egypt alone are found duplicate texts with those variations which show that here are the real sources of ancient history and mythology. Although they stand distinct from the Aryan mythology, yet their influence on Semitic religion and thought was transmitted to the West. Babylonia has left behind it documents at least fifteen centuries before Christ, and Egypt at least two thousand years. They vouch their own antiquity, and are the fixed stars of ancient literature, at an incomparable distance from the mythology of Greece, not represented by writing till the Roman Empire; or the Vedas and Puranas, only found in a written form in times fabulously modern.

S. BIRCH.

*25th June*, 1878.

# THE STELE OF IRITISEN.

(XIth DYNASTY.)

TRANSLATED BY
PROF. G. MASPERO.

THIS fine stele, which is marked C 14, has been published by Lepsius (*Auswahl*, Taf. ix.) and Prisse d'Avennes (*Mon. Egyptiens*, pl. vii.); it has been often alluded to, but never translated. It was found in Abydos by Thédenat du Vent, who sold it to M. Cousinéry; it then passed to the Musée du Louvre. Champollion, struck by the conformity of style which it offers to stele 45 in Turin, ascribed it to the period of the XXIst Dynasty, and tried to discover on it the names of king Smendes and Psousennes (*Lettres à M. le duc de Blacas, deuxième Lettre*, pp. 114–118). De Rougé thought "it might be considered on the whole as being one of the master-pieces of Egyptian sculpture" (*Catalogue des Monuments Egyptiens de la Salle du Rez-de-chaussée*, 1849, p. 47; and *Rapport adresse à M. le Directeur-Général des Musées Nationaux*, 1851, p. 17), and his opinion was fully re-echoed by the Italian Egyptologist Camillo Orcurti. The fact is, the first draught of the hieroglyphics, which was done in red ink and remains to this day visible, is exceedingly fine, but the subsequent carving of the inscription, although very elaborate, is by no means as excellent.

The stele was erected for a certain artist named Iritisen, in the reign of Mentuhotep, *Rā-neb-kheru* (XIth Dynasty). Iritisen and his wife Hapu, are figured twice on it. First, in the lower part, sitting together upon one seat, the lady with one arm lovingly put around the neck of her lord, while the man is smelling an *alabastron* full of perfumed oil. Before them is represented a low table, piled with every description of victuals, while above them runs the legend :

> "Funereal meal of bread and liquor, thousands of loaves, liquors, oxen, geese, all good and pure things, to the pious IRITISEN, his pious wife who loves him, HAPU."

In the middle register Iritisen and his wife are represented standing. Iritisen holds in the left hand the long baton used by elders and nobleman, and in the right the *Pat* sceptre. In front of them is a procession of their own family, headed by

> "His son, his eldest, who loves him, USERTESEN ;"

then follow : "His son, who loves him, MENTUHOTEP," and "His son, who loves him, SI-MENTU;" immediately after whom we find a lady,

> "His daughter, who loves him, QIM,"

and "Her son, who loves her, TEMNEN."

There is every reason to think that Si-Mentu had married his sister, and that Temnen was his as well as Qim's child. Usertesen is about to sacrifice a goose to his father, according to rite, and Mentuhotep carries an ox-thigh for the same purpose.

## THE STELE OF IRITISEN.

The inscription begins with:

THE living HORUS, who unites both lands, the Lord of diadems, who unites both lands, King of Upper and Lower Egypt (son of RA, MENTUHOTEP), everliving; his true servant, who is in the inmost recess of his heart, and makes his pleasure all the day long, the devout unto the great god, IRITISEN.

Proscynem to OSIRIS, Lord of Mendes, Khent Ament, Lord of Abydos, in all his places, that he may give a funereal meal of bread and drink, thousands of loaves, liquors, oxen, geese, linen, clothes, all good and pure things, loaves without number,[1] beer, spirits,[2] cakes of the Lord of Abydos, white cream of the sacred cow on which the manes like to feed, for the devout unto OSIRIS and ANUBIS, Lord of the burying grounds, the Chief of the artists, IRITISEN.

I know the mystery of the divine Word, the ordinances of the religious feasts, every rite of which they are fraught, I never strayed from them; I, indeed, am an artist wise in his art, a man standing above (all men) by his learning.

I know what belongs to sinking waters, the weighings done for the reckoning of accounts, how to produce the form of issuing forth and coming in, so that a member may go to its place.

I know the walking of an image of man, the carriage of a woman,[3] the two arms of HORUS, the twelve circles

[1] Without reckoning.

[2] Sense doubtful; possibly *incalescere, fervere.*

[3] Allusions to his skill as an artist in statuary.

of the blasphemers, the contemplating the eye without a second that affrights the wicked, the poising of arm to bring the hippopotamus low,[1] the coming of the runner.

I know the making of amulets, that we go without any fire giving its flame, or without our being washed away by water!

Lo! there is no man excels by it but I alone and my eldest legitimate son: god has decreed him to be excellent in it; and I have seen the perfections of his hands in his work of chief-artist in every kind of precious stones, from gold and silver even to ivory and ebony!

Funereal meal of bread and liquors! Thousands of wine, loaves, oxen, geese, linen, clothes, all good and pure things, to the devout IRITISEN-the-wise, son of the lady AD.

[1] A mystical allusion to a passage in the *Book of the Underworld.*

# THE STELE OF BEKA.

(IN THE MUSEUM OF TURIN.)

TRANSLATED BY
FRANÇOIS CHABAS.

THE *Records of the Past* already contain some texts of the class to which belongs the Tablet of Beka; for instance: the Inscription of Amenemheb (Vol. II. p. 53); the Inscription of Ahmes Pennishem (Vol. IV. p. 7); the Inscription of Seti son of Paramses (*Ibid*, p. 33); the Inscription of Ahmes son of Pesabenhor (*Ibid*, p. 63); and the Inscription of Samtati Tafnekht (*Ibid*, p. 65).

But a number of by far more extensive texts than those which have been published up to this day would allow a larger harvest of information in the scope of biography, history, and mythology.

The Tablet of Beka, the great Steward of the Public Granary, (an office well known by the patriarch Joseph's story), is on the contrary remarkable by the

sobriety of its contents. Instead of the long litanies of gods and funereal genii, which usually tire the attention of modern readers, cult and religion are hardly mentioned in the text, which runs especially upon philosophical ethics. Therefore this tablet affords an excellent introduction to the study of the Egyptian eminent doctrine, which revealed to *the initiated* the unity and incomprehensibility of God, while the multitude was abandoned to the cult of material symbols.

The absurdities of the public cult have been recorded by the historians more carefully than the precepts of their occult science: *Quis nescit . . . . qualia demens Ægyptus portenta colat?*

Nevertheless the classical antiquity has known "that the first mortals who have revealed the secret paths which lead to the divinity are those who drank the excellent waters of the Nile."

With the assistance of a sufficient knowledge of the Egyptian language we are now enabled to detect in the Egyptian documents the information which neither the Greeks nor the Romans could understand in their time.

# THE STELE OF BEKA.

1 A ROYAL gift of offerings to the person of the Steward, of the public granary, BEKA, the justified.

He says,

I myself was just and true, without malice,[1] having put god in his heart,[2] and having been quick to discern his will.

2 I reach the city of those who are in eternity.

I have done good upon earth ;[4]

I have harboured no prejudice ;[5]

I have not been wicked ;[6]

I have not approved of any offence or iniquity.

3 I have taken pleasure in speaking the truth ;

I have perceived the advantage it is to conform to this practice upon the earth from the first action (of my life) even to the tomb.[7]

My sure defence[8] shall be to speak it (truth) in the day when

[1] Or, "evil," or, "perversity."

[2] This change of the personal pronoun is a common feature in Egyptian inscriptions, and was reckoned an ornament.

[3] Or literally, "the city which is in millions of years," *i.e.*, for ever.

[4] Or, "I have made good things."

[5] Or, "wrong or damage to others." [6] This last word is obscure.

[7] Literally, "depuis l'action jusqu'a la tombe."

[8] Or perhaps, "escort," or, "guard;" the word is a rare one.

4 I reach the divine judges, the skilful interpreters,[1] discoverers of all actions, the chastisers of sins.
Pure[2] is my soul.
(While) living, I bear no malice.[3]
5 There are no errors[4] attributable to me, no sins of mine are before their hand.[5]
I am come out of this trial[6] with the help of truth,[7] and behold I am in the place of the ancients.[8]
Bring ye the food of truth[9] to the Steward
6 of the public granary, BEKA, the justified.
He says: It was I who filled the heart of the Lord of the Two Regions, (who was) the beloved[10] of the King of Upper Egypt, the favourite of the King of Lower Egypt, on account of my pre-eminent merits, which were the cause of my promotion.
7 Great was I in the place of millions of true perfections.[11]
Wherever the King proceeded, I (always) approached his person,[12] and went joyfully round him adoring his goodness each
8 day, and did homage to the double asp[13] on his diadem throughout all time.
The Steward of the public granary, BEKA. He says:
I am a *sahu*,[14] I who took pleasure in truth, conformably

[1] The 42 assessors of Osiris.
[2] The word rendered "pure" is also a rare one.
[3] In the original text there is an alliterative play of words in this phrase.
[4] Or, "there exists no abuse or wickedness of mine, my virtue is before their hands."
[5] *I.e.*, the judges.
[6] Literally, "of the."
[7] Or, "the words of Thoth."
[8] Or, "the place of the just."
[9] Literally, "its food."
[10] Or, "the favourite friend."
[11] The royal palace.
[12] Literally, "Whenever the king thrived before and behind."
[13] The emblem of his immortal dignity.
[14] A corpse, a mummy.

with the laws of the tribunal of the Two Truths[1] desired by me.[2]

I reach the Kher-neter.[3]

I have not made myself master over the lowly;[4]

I have done no harm to men who honoured their gods.[5]

I have spent my lifetime in the life of truth,[6] until I have attained the age

of veneration, being in favour with the King, and beloved by the great ones around him.

The royal dwelling, those who dwelt there, no ill will towards me was in their heart.[6] The men

of the future, while they live, will be charmed by my remarkable merits.

He who inhabits the place of the fulness of health[7] had given me an important post.[8]

My sincerity and my goodness were in the heart of my father and mother; my affection was in them.[9]

Never[10] have I outraged it in my mode of action towards them from the beginning of the time of my youth.

Though great, yet I have acted as if I had been a little one. I have not disabled anyone worthier than myself.

[1] The hall of Osiris.

[2] Literally, "my desire."

[3] Hades.

[4] Most of these sentences are excerpts from the Negative Confession. See *Ritual of the Dead*, Cap. cxxv.

[5] Or rather, "the gods."

[6] The usual lapidary phrases.

[7] The king's palace.

[8] "Master of works," or, "master of things." The term *Neb kat* was also a common personal name.

[9] It is uncertain from the text of the stele itself, whether the meaning is of Beka delighting in his parents, or his parents in him. It is remarkable, that contrary to all Egyptian usage, he does not give his parents names.

[10] Or, "strained."

13 My mouth has always been opened to utter true things, not to foment quarrels.

I have repeated what I have heard just as it was told to me.

O! all ye men who live, taking pleasure in truth every day in Egypt,

14 ye who are not (yet) nourished by the god, Lord of Abydos,[1] who lives on truth each day, be happy! Spend your life in pleasures until you approach the happy West. May your soul enjoy the right to go freely in and out like the eternal Lords who are established before the gods.[2]

[1] Osiris, Lord of Tattu.

[2] The chief bliss of the elect, according to the Egyptian creed, consisted in their faculty of unlimited motion in the whole universe. The usual prayers demand for the deceased the power of "going and coming from and to everywhere under any form they like."

# INSCRIPTIONS OF QUEEN HATASU.

(XVIIIth DYNASTY.)

TRANSLATED BY
JOHANNES DÜMICHEN.

## CONQUEST OF ARABIA FELIX.

THESE inscriptions, which afford the chief materials for the construction of the Annals of Hat-a-su, the queen regnant of Egypt with Thothmes II., and consort of Thothmes III., occupy the interior walls of a large temple to the goddess Hathor, which was erected by Hat-a-su in the valley of El-Assaseef, near Thebes. The temple is now known as that of Deir-el-Baheiri, from the name of a Coptic convent which has been built amidst its ruins. Nearly all the interior of the temple was originally covered with bas-reliefs, highly coloured, representing the principal events in the life of the founder; and chiefest among these her subjugation of S.W. Arabia by means of a fleet which she had constructed on the Red Sea and manned by Phenician sailors, the

superstitions of the Egyptians rendering them unwilling to cross the sea. Over, or by the side of each separate picture, ran several lines of hieroglyphics, descriptive of the subjects represented. Of these inscriptions many have been wilfully defaced by order of Thothmes III., who outlived Hat-a-su, and placed his own cartouch on the walls, to the obliteration of that of his sister. Time and neglect have destroyed other portions, but enough yet remains to give an interesting record of one of the earliest naval engagements, and of the invasion and conquest of a country which then bore, as it has for ages since, the name of the Holy Land.

The text from which this translation is taken has been published with great beauty and fidelity by Dr. Johannes Dümichen, in *Flotte ein. Ægypt. Königin*, folio, Leipzig, 1868, with an English version by Anna Dümichen, his daughter. This English text has been again translated from the German, and revised for the present volume by Mr. S. M. Drach.

W. R. C.

# INSCRIPTIONS OF QUEEN HATASU.

## PLATE I.[1]

First scene, representing the embarkation of the Egyptian fleet. Between two trees:

HATHOR is Mistress of the land of Pun.[2]

Two short inscriptions of four lines each over the boat:

These are the ships which the wind brought along with it.

Inscription of thirteen vertical lines before the great picture:

The voyage on the sea, the attainment of the longed for aim in the Holy Land, the happy arrival of the Egyptian soldiers in the land (of) Pun, according to the arrangement of AMEN, King of the gods, Lord of the terrestrial thrones in Thebes, in order to bring to him the treasures of the whole land in such quantities as will satisfy him. This was done by the Queen of Egypt, the daughter of the SUN RA-MA-QA,[3] never has anything similar been done in the times of a former king in this country eternally . . . .[4]

[1] These refer to the plates in Dümichen's work.

[2] Arabia.

[3] Ra-ma-qa, or Ma-qa-ra, conjectured to be Misphrês, Mêphre, or Misaphris of the Manethonian lists, it approaches near to Mêχrês. The central hieroglyph might be *χeft*.

[4] Lacuna.

## PLATE II.

Sixteen lines of hieroglyphics describing the cargo of the ships:

The loading of the ships of transport with a great quantity of the magnificent products of Arabia, with all kinds of precious woods of the Holy Land, with heaps of incense resin,[1] with verdant incense trees, with ebony, with pure ivory, with gold and silver from the land of Amu, with the *tesep*-wood and the *cassia*-bark, *aham*-incense (and) *mestem-kohl*, and hounds,[2] with skins of leopards of the South, apes[3] (and) monkeys,[4] with women and children. Never has a convoy (been made) like this one by any king since the creation of the world.

## PLATE III.

Seven lines of hieroglyphics; three vessels return to Thebais:

Excursion completed satisfactorily; happy arrival at Thebais to the joy of the Egyptian soldiers. The (Arabo-Ethiopic) Princes after arrival in this country, bringing with them costly things of the Arabian land, such as never had yet been brought that could be compared with what they brought by any of the Egyptian kings, for the Supreme Majesty of this god AMEN-RA, Lord of the terrestrial thrones.

[1] *Qami*, "gum," or resin of the kind called *ana*, an odoriferous resin like benzoin, or frankincense. S. B.

[2] *Tesem*.

[3] *Qaf*, 1 Kings x. 22 (Cynoc. Babuin).

[4] The *anau* or cynocephalus (Cynoc. Hamadryas).

Again the Princes of Pun kneel before the Queen's throne:

As one who is the great chief of the land of Pun, and of the Nubian hunters from the country of Chent-hen-nefer.

Then an inscription of seven lines:

The kissing of the earth before her who abounds in deeds, RA-MA-QA, by the great of the land of the Pun, and by the hunters of Nubia from the land Chent-hen-nefer.

Inscription over a picture representing the Pun Princes kneeling, and their servants bearing gifts:

The great of the land of Pun, their speech which they deliver requesting peace from Her Majesty. Homage to thy countenance,[1] O Queen of Egypt, Sun, beaming like the sun-disk ATEN[2] your mistress, that is Arabia's mistress.

## PLATE IV.

Six vertical lines of hieroglyphics over the first boat:

Glad arrival in the West; the whole country is joyful at this beautiful feast of this great god. They exult in offering twofold praise and adoration to the Royal Lord of both countries. Salutation to the crew of the boat of King THUTMOSIS (II.), named, "Star of both Countries;" they speak with loud calls to the Princess of the Necropolis, the magnanimous goddess, the Ruler . . . .[3]

On ten ships on lowest row, probable arrival at East end (town-harbour):

[1] Cf., אנפרה פניו במנחה, Jacob and Esau. Gen. xxxii. 20. S. M. Drach.

[2] Aten is probably the Semitic deity Adon.

[3] Lacuna.

Satisfactory arrival at Thebes, the warlike, joy fills them at the sight of this monument, which is erected by (the Queen RA-MA-QA) to her father (AMEN-RA).

Captain's title, "Chief of the Navigation;" he stands on deck, whip in hand.

## PLATE V.

Three lines of hieroglyphics:

The crew of the Royal boat brings the salutation; they praise the Queen RA-MA-QA as the mighty in deeds, words of exultation are spoken in heaven and on earth. HATHOR, who repeatedly creates the birth at Thebes, says joyfully to the Queen, whatsoever heaven possesses is thine.

Upon the prow of the first boat:

Arrival in the West, the four men there are the Royal grandees, the Captain calls out to the boatmen, Forwards, ye rowers!

In first middle boat:

It brings the salutation of HATHOR, the Mistress of life, happiness and strength, the Queen RA-MA-QA, the everliving.

Priest; sacrifice-inscription (middle one):

The sacrifice that is due to thee, O HATHOR, Mistress of heaven. Make strong the Queen RA-MA-QA and the King THUTMOSIS.

Over the lowest boats:

Salutation to the Theban HATHOR on the part of the Lord with life, happiness and strength, the King TOTHMOSIS III., the everliving.

On the sacrificing priest behind the royal throne:

The sacrifice due to thee, O HATHOR, Mistress of heaven; make strong the Queen RA-MA-QA in this year of years.

Five lines on the helm of last boat but one:

The boatmen call out in the bark, the gracious Rulers, they have erected this monument to their mother HATHOR, that she may be there, where they are for evermore.

Inscription on three priests (last boat):

The sacrifice due to thee, O HATHOR, Mistress of heaven, make strong Queen RA-MA-QA, and King THUTMOSIS.

## PLATES VI.-VIII., XI.

Represent the subjects of various scenes; chiefly Egyptian military parade in uniform; the Per-a-a,[1] "household troops;" tamed leopard led by a negro, the prize fighting of the Tamahu (Pl. xi.), a masterpiece of art. Naval feast to Amen at beginning (or every year) of Thothmosis III.[2]

## PLATE XVII.

Inscription on picture representing the tribute[3] of the Arabians: Arabian incense trees in wooden tubs, an Arabian incense tree,[4] inscribed:

[1] "The great house;" *i.e.*, Pharaoh.

[2] Ungarelli, *Obel. Later. oriens.* Horrack thinks, is to thank his godfather Amen in his navigation at beginning of inundation.

[3] Among the tributaries appears the Queen of the land of Pun-t, who is represented as very short, hunchbacked, and with deformed legs, but adorned with jewels. See Chabas, *Études sur l'Antiquité Historique*, p. 158.

[4] *Neha-t ana.*

Thirty-one pieces of verdant incense trees brought amongst precious things, from the land of Arabia for the majesty of this god AMEN, Lord of terrestrial thrones; never has anything similar been seen since the foundation of the world.

The representation of these treasures constitutes

## PLATES XVIII., XIX.

In order to bring the costly things in the Holy Land for this god.[1] I received the charge at the great throne, the venerable, from the mouth of god. He himself opened the road to Arabia, and showed the way to the incense mountains.[2] Favourable winds were given by the very great majesty of AMEN. They cleared the forests of the Holy Land. They cut down the incense trees in the Holy Land. The Queen gave orders to go to the incense mountains.[3]

In the year nine, the Queen sat as . . . the royal head ornamented with the royal diadem, on the great throne of precious metal in the interior of the brilliant halls, when the Grandees and Lords of the palace approached to listen, and to follow the orders given.

AMEN says, Thou hast satisfied my heart always. I give thee all the divine life, and all the divine peace which dwells in me: every power I possess, every strength which I have, and every joy which makes me happy, all water, and all lands, all the Chasu people, thy heart shall rejoice over them. We give to thee the land of the Pun.[4] One had not penetrated into the incense mountains of the barbarians, one knew no

[1] Perhaps Canaan was the holy incense land of these times, before the Jewish conquest.

[2] Canticles, last words. S. M. D.

[3] הרי בשמים. S. M. D.

[4] Arabia.

way to the harbour. None had gone there except thy wandering pedlars.[1] One did not allow thy men to enter. I led them over the sea to the coast as peaceful men, sending them to the incense mountains, which form the best district of the Holy Land, where I have my seat, where I am served with praises. I have done it, the carrying out of the double expedition is my work and that of HATHOR the mother, the Mistress of Arabia, the great Mistress of magic, the Mistress of all deities. They take possession of the incense according to their pleasure; they load the transport ships to their hearts' content, with the verdant incense trees and with all the costly things of this land. The barbarous Puns and the Chebes[4] people of the Holy Land, I induced them to bring what was wished for, whilst I caused them to honour thee by resin from the incense trees, and by vases full of fresh incense.[3]

A splendid gift of fresh incense to AMEN-RA the Lord of the thrones of the world, Lord of heaven . . . . Her Majesty brings in her hands the incense spices, all her limbs are scented with the divine fluid.[4]

## PLATE XXXI.

Inscription upon picture representing the Egyptian ships:

The managing of the helm of the ship Atet by HORUS son of OSIRIS, the care of the boat by the Lord of Hermopolis.[5]

[1] נבעב. S. M. D. [2] Gen. xix. 28(?). S. M. D.

[3] The Queen holds two incense vases in her hand.

[4] Proved by the temple of Edfu, Ptolemy vii., Philometer I., recipe of instructions for preparing it, partly here.

[5] Thoth.

Fishes figured on the walls of the temple, as identified by Dr. Dœnitz.

| | |
|---|---|
| Teleostia | Balistes magna assisi |
| Selachiæ | Tetrodon |
| Plaice, soles | Ostracion |
| Naseus unicornis | Cheilinus undulatus |
| Gurnards Cataphracti | Acanthurus velifer |
| Scorpæna | Chætodon strigangulus |
| Pterois muricata | Scarus viridescens |
| Xiphias gladius | Diacope |
| Mormyrus oxyrhynchus | Trionyx niloticus |
| Holacanthus asfur | Loligo |
| Gymnodontes | Palinurus penicillatus |
| Sclerodermi | |

# OBELISK OF ALEXANDRIA.

TRANSLATED BY
FRANÇOIS CHABAS.

THIS Obelisk is one of two which were originally erected before the temple at Heliopolis, by the famous Thothmes III., and his titles are engraved in the central column of each side. During a period of no less than three centuries the monument existed with the inscription of Thothmes alone, till Ramses II. appropriated it to himself by the addition of two lateral columns, which were subsequently carved when the monolith was still erect.

About the year B.C. 27, Augustus Cæsar having completed the conquest of Egypt, removed this and its companion obelisk to adorn the entrance, or water-gate, of the Cæsareum at Alexandria; and there it

subsequently remained, surviving all the vicissitudes of time and the changes of empire which have taken place around it for the last 1800 years.

The Obelisk has been repeatedly engraved, notably by Denon in his *Égypte;* Lepsius in the *Denkmäler;* and Burton and Bonomi in the *Excerpta Hieroglyphica;* from which latter work this text has been translated and first published in Cooper's *History of Obelisks*, 1877.

The Obelisk was dedicated to Hor-em-akhou,[1] a form of the god Ra, or Phra,[2] to which was also consecrated the great sphinx at Gizeh. The pyramidion represents a square vignette in which is figured the king seated upon a throne before the sphinx of Hor-em-akhou upon a pedestal.[3]

[1] Harmachis, or the sun at the two horizons. [2] The sun.

[3] The copy by M. Burton is not perfectly reliable: therefore the translation may possibly require a few amendments in some passages. Moreover two of the sides are in a very bad state of preservation, and the script there is undecypherable.

# OBELISK OF ALEXANDRIA.

## CENTRAL COLUMNS.[1]

A. THE kingly HORUS, lifting up the
*Hat*;[2]
the King of Upper and Lower Egypt,
Golden Hawk, . . . . .[3]
who has struck the Kings of
all lands approaching him;
after the commandment
of his father RA.[4]
Victory over the entire world,
and valiance of sword are at the mouth
of his hands,[5]
for the extension of the limits
of Egypt,
the Son of the Sun,
THOTHMES, Vivifier.

B. The kingly HORUS,
Strong Bull, crowned in Thebes,
the Lord of Diadems,
whose royalty is expanded,
like (that of) the sun.
(Beloved of TUM,[6] Lord of Heliopolis,

[1] Of Thothmes III. [2] White Crown.

[3] Lacuna. [4] The sun.

[5] "The mouth of the hand," is an expression similar to "the mouth of the blade."

[6] Tum, or Atum, is a name of Har-em-akhou.

Son of his loins,
THOTH created him, THOTHMES.)[1]
They [2] created him in the great abode,
from the perfection of their limbs,
so that he will make an extended royalty for centuries.
The King of Upper and Lower Egypt,
RA-MEN-KHEPER
Beloved of TUM, the great god,
and the gods of his circle,
giving all life, stability, and happiness,
like the sun for ever.

C. The kingly HORUS,
Strong Bull, crowned in Thebes,
the King of Upper and Lower Egypt,
RA-MEN-KHEPER.[3]

[D. The same as C. Nothing further can be read.]

[1] This cartouche is very curious and interesting, as the phrase is calculated to form the name of Thothmes with the last word of each column.

[2] Thoth and Tum.

[3] The remainder is illegible.

## LATERAL COLUMNS.[1]

A 1 The kingly HORUS,
Strong Bull, Son of TUM,
the King of Upper and Lower Egypt,
the Lord of Diadems,
who protects Egypt and chastises the nations,
Son of the Sun,
RAMESSOU MERIAMEN,
King, warlike,
who has acted with his own hands
in the face of the whole earth,
the Lord of the two lands,
RA-OUSOR-MA-SOTEP-EN-RA,[2]
Son of the Sun,
RAMESSOU MERIAMEN,
the stable.[3]

A 2 The kingly HORUS,
Strong Bull, Beloved of the goddess MA,
the King of Upper and Lower Egypt,
RA-OUSOR-MA-SOTEP-EN-RA,
Lord of panegyries like his father[4]
PTAH TOTANEN,
Son of the Sun,
RAMESSOU MERIAMEN.
RA[5] has generated him
to adorn festively Heliopolis,

[1] Of Rameses II.
[2] Prenomen of Rameses II.
[3] The rest erased.
[4] "Lord of Festivals," *i.e.*, the sacred feasts of the triaconterides.
[5] The sun.

to furnish abundantly the temples
of him who generated him.
The Lord of the two lands,
RA-OUSOR-MA-SOTEP-EN-RA,
Son of the Sun,
RAMESSOU MERIAMEN,
(invested with life) stability and happiness.

B 1 The kingly HORUS,
Strong Bull, Beloved of MA,
the King of Upper and Lower Egypt,
RA-OUSOR-MA-SOTEP-EN-RA,
(who is) a sun, generator of gods,
Possessor of the two lands,
Son of the Sun,
RAMESSOU MERIAMEN,
a noble youth of kindness
like ATEN [1]
blazing from the horizon.
Lord of the two lands,
RA-OUSOR-MA-SOTEP-EN-RA,
Son of the Sun,
RAMESSOU MERIAMEN,
the splendour of OSIRIS,
Vivifier.

B 2 The kingly HORUS,
the Strong Bull, son of KHEPER-RA,[2]
the King of Upper and Lower Egypt,
RA-OUSOR-MA-SOTEP-EN-RA,
Golden Hawk,
of abundant years,
(very) victorious,
Son of the Sun,
RAMESSOU MERIAMEN,

[1] The solar disk. [2] The creator.

who issued from the womb,
to take the crowns of the sun;
whom the sun generated to be (the)
sole Lord, Lord of the two lands,
RA-OUSOR-MA-SOTEP-EN-RA,
Son of the Sun,
RAMESSOU MERIAMEN,
the splendour of OSIRIS,
like the sun.[1]

C 1 The kingly HORUS,
Strong Bull, Beloved of MA,
the King of Upper and Lower Egypt,
RA-OUSOR-MA-SOTEP-EN-RA,
(who is) a sun, generator of gods,
. . . . . .[2]
Lord of the two lands,
RAMESSOU MERIAMEN . . . . . .[3]

C 2 The kingly HORUS,
Strong Bull, Son of the Sun,
the King of Upper and Lower Egypt,
RA-OUSOR-MA-SOTEP-EN-RA,
Golden Hawk,
. . . . . .[2]
Son of the Sun,
RAMESSOU MERIAMEN, . . . .[4]

[D 1 Erased.]

D 2 The kingly HORUS,
Strong Bull, Beloved . . . . .[2]

[1] It is to be observed that the final groups of the three columns are combined to form a horizontal line running thus: "Giving life for ever like the sun." This is observable in three sides, the fourth being erased.

[2] Lacunæ.

[3] The remainder is illegible.

[4] Erased.

the King of Upper and Lower Egypt,
RA-OUSOR-MA-SOTEP-EN-RA,
Lord of panegyries
like his father PTAH, Lord of . . . . .[1]
RAMESSOU MERIAMEN.

[Some words are still distinguishable, but nothing worth mentioning can be read in the remainder of the text.]

[1] Lacuna.

# INSCRIPTION OF HAREMHEBI.

## ON A STATUE AT TURIN.

TRANSLATED BY
S. BIRCH, LL.D.

THIS inscription occurs on the back of a black granite group of two seated statues in the Museum of Turin. The group was originally nearly nine feet high, and represented the monarch Haremhebi or Horus[1] of the XVIIIth dynasty seated on his throne, holding a sceptre of life in his left hand, and a sceptre in his right hand, which is raised against his breast The female figure is evidently a queen, for it wears on the head the vulture attire, emblem of a queen mother, and above a cylindrical headdress or modius of *uræi*, and above that were formerly the two plumes of the goddess Athor, a common characteristic of goddesses and royal persons.[2] She places her left hand on the shoulder of the king in mark of affection. There were originally three inscriptions, one on each side of the throne, and one behind;

[1] Rosellini M.R., *no liv. quinquies A.* gives the figures. See also Gazzera, *descrizione d. R. Museo. d. Torino*, pp. 45, 46.

[2] The vulture indicated Mut "mother," but it is not quite sure that all were mothers, though generally so. Many queens have no such diadem. The king was lord of the vulture and *urœus*, that is lord of the two diadems, which represented Mut of the upper, and Uat or Buto of the lower country.

that on the side of the king has disappeared. Of the other, at the side of the queen, 19 hieroglyphs were alone visible, but amongst them is the name of the royal lady *Mut netem*, or *Netem-mut*, called the "gracious mother" or "pleasing mother." At the side of the throne, where the queen is seated, she is represented as a sphinx, and is one of the few females found on all the monuments of Egypt. The scene behind the throne apparently represented the king kneeling in adoration to one of the principal deities of Egypt, probably Amen Ra. To this god, indeed, in his various types, Horus showed the greatest homage and deference. He is represented of smaller proportions, standing at the side of a throne, on which Amen Ra[1] is seated, and he stands also of smaller proportions at the side of the god Khem or Amsi, on a monument of the British Museum.[2] It was in fact to Horus that the revival of the worship of Amen Ra, and the abolition of the heresy of the worship of the disk, was due. The inscription at the back consists of 26 lines, and there was apparently about 40 more hieroglyphs at the commencement of the first line. It was supposed by Champollion[3] to have been a decree of the priests to place the statue of Horus and Mut-netem in one of the temples, probably of Karnak, and the text appears to refer to the coronation of Horus. There is a translation, *Transactions of the Society of Biblical Archæology*, Vol. III, p. 486 and foll.

[1] Champollion Figeác, *L'Égypté*, Pl. 85, p. 320.

[2] *Egyptian Galleries*, No. 5: Birch, *Gallery of Antiquities*, Pl. 36, No. 152.

[3] Champollion, *Lettres Écrites*, 1824, p. 48, et.

# INSCRIPTION OF HAREMHEBI.

1 (THE HARMACHIS, the living Sun, the powerful Bull, maturing plans, Lord of the vulture and *uræus* diadem, Chief of the Treasures in Thebes, the Hawk of gold) delighting in truth engendering the world, King of Upper and Lower Egypt, Lord of the two countries RA T'ER χEPERU SATP EN RA, Son of the Sun, Lord of diadems HAR-EM-HEB, beloved of AMEN, HAR, Lord of the palace, good god . . . . .[1]

2 . . . . . .[1] KAMUTF, AMEN RA King of the gods, nursed him HAR-SA-ASI, protected in the rear of his limbs, he proceeded from the belly[2] of (*Teb-em-saf*,) a divine shape in it his name he made.

3 . . . . . .[1] he has been laid on the arm as a child, he protected the land from the great to the little, he carried[3] to it food and aliment. He is a youth; he has no prejudice.[4] . . . . . [1]

4 . . . . . .[1] of mankind, a divine type in his shape to behold, victorious form of his father HORUS; he placed him before him, he created him for the protection of his race, bringing up all . . . . .[1]

5 . . . . . .[1] letting him know the day when he was at

[1] Lacunæ. [2] Doubtful, if not a title.

[3] *Kra*; cf. Brugsch, *Worterb.*, p. 1167, who cites this passage.

[4] *Worterb.*, pp. 1263, 64, *sart*, "offence" or "contrivance." Chabas, "endowments."

peace, he gave him his kingdom; for that god appointed his son in the face of mankind, he delighted to enlarge the breadth of his step when he proceeded, the day of his receiving his title, he gave . . . . .[1]

6 . . . . . .[1] his reign, in face of the king at rest in his *property*, rejoicing in his election,[2] he placed him at the gate of the country to conduct the numerous laws of the country as Prince, Heir-apparent of this town like him, one alone without a second, the plans

7 . . . . . .[1] of men which came out of his mouth addressed before the Prince of the palace, he went along to the opposition against him; he answered the King, that which came out of his mouth daily pleased him, the gracious one, not

8 . . . . . .[1] all his plans in the steps of the Ibis god,[3] his penetration the type of the Lord of Heser, exulting in his rights like TETI,[4] ravished at them like PTAH, watching the morning, his things belonging to him, giving

9 . . . . . .[1] his property, treading in its path, it makes his protection on earth for the length of eternity. Lo it was to him to direct the two countries for a time of many years, he appointed.

10 . . . . . .[1] the principal persons submissive to the royal house, the Chiefs of the Nine bow barbarians the South and North came to him, their hands spread out at his turnings back. They adored him like a god, all things done were performed according to (his) orders.

11 . . . . . .[1] at his approach, the great fear of him was

[1] Lacunæ.

[2] *Satṗ*, "election" or "selection," referring to a choice, but not stated by whom.

[3] *Hab* or "Thoth," the "messenger" or "Ibis" god.

[4] *Teti*. This form occurs on the Turin altar of Nectanebo.

in the face of mankind, entreating of him health and strength; he opened his mouth, father of millions of perfect propositions[1] of divine gifts to conduct

12 . . . . . .[2] passing by them, the approved son of HORUS as a superior authority as Prince of this country like him. For lo at him this noble god HORUS, Lord of the palace, his heart delighted, establishing his son on his throne for ever (he) ordered

13 . . . . . .[2] of the house of AMEN, HORUS passed in exultation to Uas,[3] the city (of) Nebheh[4] his son on his breast to Thebes that he should be crowned in presence of AMEN, that he should confer on him his title of King, to make his time, lo!

14 . . . . . .[2] crowned in his good festival, dwelling in Southern Apet. The Majesty of that god HORUS, Lord of the palace, beheld his son with him; as King he was shown; he gave him his title and throne. Lo! at it AMEN RA was penetrated with joy, he saw

15 . . . . . .[2] the day, he made his peace offerings, he brought them to that Chief, the Heir-apparent, residing in the two lands HAREMHEBI; he went forth to the palace; he placed them before him at the great shrine of his very noble daughter.

16 . . . . .[2] in honour, she united together his beautiful decorations; she placed them before him. The circle of the gods, Lords of the abode of fire rejoiced at his

[1] *Heh Sarut*, cf. Brugsch, *Worterb.*, p. 1263, *sarat* "propositions" or "endowments."

[2] Lacunæ.

[3] Western Thebes.

[4] Or, "the Lord of the age." It may also be read "every city holding his son erect."

crowning NISHEM,[1] UATI,[2] NIT,[3] ISIS, NEPHTHYS, HORUS, SET, and the circle of the gods, altogether dwelling in the great seat

17 . . . . . .[4] proclamations to the exaltation of NUT, rejoicing to the rest of AMEN, for may AMEN let his son come before him to the temple to place his crown on his head, to elevate his period of life like him. Our images we placed to him

18 . . . . . .[4] we gave him the decorations of the Sun, we glorify AMEN on account of him. Thou hast brought us our support. Give to him the *triakonterides*[5] of the Sun, the years of HORUS as King. He has done; all thy[6] pleasure in Apet, likewise An,[7] and Ha-ka-ptah;[8] he ennobled them.

19 . . . . .[4] (beautiful) is the great name of that good god; he is entitled like the Majesty of the Sun, "HARMACHIS the powerful Bull, great in plans, Lord of the vulture and *uræus* diadem, great in treasures in Apet, the Golden Hawk, pleasing in truth, the engenderer of two lands RA-TSER-KHEPERU approved of the Sun, the Son of the Sun HAREMHEBI beloved of AMEN, giver of life, proceeding to the front of

20 the house of the Sun in the palace of the Majesty of that noble god AMEN King of the gods, his son before him. He united together his beautiful decorations, crowned in the helmet, for he conferred on him the circuit of the disk, the Ninebow barbarians were under his sandals, heaven (was) in a festival, the two countries

[1] Or Nuneb. [2] Buto. [3] Neith.

[4] Lacunæ.

[5] *Set heb* "thirty year festivals." [6] Thebes.

[7] Heliopolis. [8] Memphis.

rejoicing, the circle of the (nine) gods of the Ta Mera,[1] their hearts (were) delighted.

21 Lo at him created beings in joy cried to heaven above. Great and little, they carried their joy throughout the whole earth; they rejoiced upon the celebration of this festival of the dweller in Southern Thebes AMEN RA King of the gods, coming in peace

22 (to) Uas.[2] His Majesty went sailing as the image of HARMACHIS; for lo he took possession of that land, he obtained it for the time of the Sun. He repaired the temples of the gods from[3] χat-Atah[4] to the land of Takans,[5] he chiselled the types

23 of us all, each one as before, in good truth; for he did things the Sun rejoiced to see them. The destroyed of former times he transported (them) to the house of his making, conducted by the guardians of all tribes, appointed with all noble stones.

24 He sought the cities of the gods,[6] which are in the places of that land. He possessed them as they were in times primæval, he augmented to them divine offerings provided daily, all the vessels of their

25 temples, gilded with gold and silver, he prepared them with the Priests and Spondists, with the *élite* of his army he appointed for them fields and herds prepared with all things. They were timed for the worship of the Sun

[1] Northern Egypt or the Delta. [2] Western Thebes.

[3] The phrase is *χat*, "body," *atah*, "lakes," or "marshes;" "commencing from," meaning from North to South throughout Egypt.

[4] One of the Northern cities. [5] Name of Nubia.

[6] *Bakai*, or else "sacred places."

26 every morning. Thou hast been announced to us the kingdom of thy son doing thy will RA-T'ER-KHEPER approved of the Sun. Give thou him millions of *triakonterides;* give thou his powers over all lands, like HARSIESI[1] for he has given satisfaction to thy heart in An,[2] united to the circle of thy gods.

[1] Horus son of Isis.

[2] Heliopolis.

THE

# ANCIENT FESTIVALS OF THE NILE.

TRANSLATED BY
LUDWIG STERN.

ON the left shore of the Nile, at Gebel Silsileh, there are three large tablets containing the same hieroglyphical text, and an identical list of offerings. The inscription refers to the ancient worship of *Hāpi*, or the Nile, which river is there very narrow and powerful, in the time of the XIXth and XXth Dynasty. The three tablets were first published by M. Lepsius in his *Denkmäler*, III., 175*a*, 200*d*, 218*d*; and the more essential contents have been discussed from a chronological point of view by E. de Rougé in the *Zeitschrift für ägyptische Sprache*, 1866, p. 3. From copies taken by M. Ebers and myself in 1873, I gave an amended edition of the three texts, and a complete translation, in the

*Zeitschrift*, 1873, p. 129, and some additional remarks in the same journal, 1875, p. 175.

In the upper part of these tablets the king is represented making an incense offering to the triad of Amen, Mut, and Khonsu, and a drink offering to Harmachis, Ptah, and Hāpi. The inscription relates the institution of two Nile-festivals, by Rameses II., the observance of which, as it seems, had fallen into neglect; one on the 15th of Epiphi, when the river was thought to come forth from his two chasms; and the other on the 15th of Thoth, when the inundation arrived at *Khennut*, or Gebel Silsileh. Smaller offerings also were appointed for the day of "laying aside the Nile-book," a solemnity which may be considered as the conclusion of the several festivities attending the annual inundation. This took place on the 1st of Choiak, as has been remarked by M. Brugsch. The original decree dated in the first year of Rameses II. was renewed by his son Merenptah I., in his first year, 5th of Paophi, and then again by Rameses III. in the sixth year of his reign, in the month of Phamenoth. The order of the two days is inverted in the text, the month of Thoth being

the first month of the calendar, and therefore first mentioned.

The Epiphi-day, probably dedicated to the invocation, seems to correspond to the *Niloa* of later times, which Heliodorus, in the ninth book of his romance, asserts to have taken place about the summer-solstice, or 15th of Payni, a full month earlier. This is, no doubt, the same festival which the Arabs found still existing when they entered the country, and therefore prohibited. According to the account of Murtadâ Ibn abi Hagalah, Maqrizi, and others, it was by the sacrifice of a virgin they entreated the river-god on this occasion for a plentiful inundation, on the 12th, of Payni. In still later times, the Copts cast a coffin with a mummy's finger in it into the river, but already, as we are told by Ibn abi Hagalah and Maqrizi, on the 8th of Pachons ; the former, or "The Martyr's Festival," was performed down to the year 754, or 755, of the Higrah, when it was finally abolished by the Emir Surghatmash. A different tradition has been substituted in the modern Coptic almanac for the 11th of Payni, when a drop is believed to fall into the Nile and to cause its rising,

the *lailet nuzûl el nuqtah*, which like the other ceremonies is so well described by Mr. Lane in his *Modern Egyptians*. The Thoth-day of the inscription, probably a thanksgiving-festival, seems to be the *wafâ el Nîl*, "the completion of the Nile," in the first part of Mesore, or even the highest height of the river, which in modern times is announced on the 17th of Thoth, corresponding to the "Feast of the Cross."

Pagan, Christian, and Muslim custom and tradition, seem thus to have been mingled in the several observances of the Nilotic festivals, on which the following text of Gebel Silsileh is the earliest authority.

## DECREE OF RAMESES II.

1 THE year 1, the 10th of the month Epiphi, of the reign of the Majesty of the HORUS-sun, the Strong bull, the truth-loving Lord of the South and the North, the Protector of Egypt, the Vanquisher of the nations, the Golden HORUS, rich in years and great in victories, the King of Upper and Lower Egypt, and Lord of the world, RA-USER-MA, approved by the Sun, the Son of the Sun, and Lord of diadems, the Beloved of AMEN, RAMESES, who loveth the Nile, the Father of the gods, who created him, may he live, abide, and thrive like the sun for evermore!

2 Blessed be the good god,
the NUN-loving[1] Nile,
the Father of the gods of the holy Nine
dwelling on the waters,
the plenty, wealth, and food of Egypt.
He makes everybody live by himself,
riches are on his path,
and plenteousness is in his fingers;
the pious are rejoiced at his coming.
Thou art alone and self-created,
3 one knoweth not whence thou art.[2]
But on the day thou comest forth and openest thyself,
everybody is rejoicing.
Thou art a Lord of many fish and gifts,

[1] *Nun* is the Oceanus, or the abyss of waters on which the bark of the Sun is believed to sail.

[2] See the "Hymn to the Nile," *Records of the Past*, Vol. IV., p. 109.

and thou bestowest plenteousness on Egypt.
The cycle of the holy Nine knoweth not whence thou art,
thou art their life.[1]
For when thou comest their offerings are redoubled,
4 and their altars filled,
and they are shouting when thou appearest.
Thou yieldest unto us,
bent to nourish the pious like the Sun,
when he ruled over this land.
Satisfied is NUN, when his Chiefs lead him in peace
uniting their rejoicings.
5 Father Nile loveth him,
doing a glorious deed throughout Egypt
by his own wisdom,
and is strong and wakeful at every time
to furnish livelihood for men,
to multiply the corn as the sand,
and to make the granaries big with gifts.
Wherefore His Majesty was intent
6 to glorify the Father of all gods,
the Chief on the waters
and pondered like THOTH to find things meet to their love.
No King did so in this land since the time of the Sun.
His Majesty said as follows:
"Is it not the Nile who nourisheth the world?
wealth and abundance come forth after his rising,
if everybody be living under his sway,[2]
7 enriched when he listeth."
"I know what is written in the book-store kept in the library, that whenever the Nile cometh forth from the

[1] On account of the offerings afforded by the stream and its inundation.

[2] *Xer ast herek*, "under the place of thy face(?)," the reading is uncertain.

two chasms,[1] the offerings of the gods are to be plenty,[2] and that when the holy water is in the neighbourhood of *Khennut*, it being wide in this very place, the oblations are redoubled to him in the same."

8 The King of Upper and Lower Egypt, the Lord of the world, RA-USER-MA, the Chief of Thebes, the Son of the Sun and Lord of diadems, the Beloved of AMEN, RAMESES, (May he live for ever!) settled in his wisdom His Majesty's orders to redouble the offerings to Father AMEN-RA, the King of the gods, and to the Nile, the Father of the gods, and the Chief upon the waters, twice in the year in the neighbourhood of the holy water of *Khennut*,

9 the venerable place which has no want of wet to hide the widths of Hades before, life, health, strength! the King of Upper and Lower Egypt, and Lord of the world, RA-USER-MA, the offspring of the Sun, the Son of the Sun, and Lord of diadems, the beloved of AMEN, RAMESES. May he live like his father RA every day![3]

[To be given as an offering.]

Objects for the altar are to be presented to this god on the 15th of Thoth and the 15th of Epiphi in the course[4] of every year, according to the (following) list of offerings

[1] The sources of the *Krôphi* and *Môphi* of Herodotus, II., 28. They were believed to cause the waters to rise, according to Maqrizi, I., 59, even by the Copts: "The rising and falling of the Nile, they said, comes from the sources on its shore, which a traveller may see following its course upwards."

[2] I dare not change the reading of the text: *es* (probably for *su* or *as*) *r zef*, for *r sezef*, proposed by Professor Lushington (*Trans. Soc. Bib. Arch.*, Vol. III., p. 98).

[3] Or "eternally."

[4] *M heterd*, rather, "at the arriving, in the course," than "as a tribute of every year."

10 for ten thousands and hundred thousands of years of the King of Upper and Lower Egypt, and the Lord of the world, RA-USER-MA, the Beloved of the Sun, the Son of the Sun, the Beloved of AMEN, RAMESES. May he live!

A young calf, a goose,[1] and a goose,[2] these are the oblations which are to be presented to all gods of the Nun in that day when the Nile-book is laid aside, corn of the granary being the holy offering to AMEN-RA, the King of all gods and Ruler of Thebes.

[Then follows a long list of offerings, viz., many sorts of bread and cakes, flesh, fat, parts of antelopes, oxen, cows, calves, six different sorts of wine, honey, oil, beer, spiced water, milk fresh and boiled.]

[1] *Rĕ*, particular kind of goose.

[2] *Sĕ*, another species or kind.

# THE PASTOPHORUS OF THE VATICAN.

(XXVIth DYNASTY.)

TRANSLATED BY
P. LE PAGE RENOUF.

THE following is the translation of a number of hieroglyphic texts inscribed upon a small statue now in the Gregorian Museum at the Vatican.[1] The statue is of green basalt, three palms high, and when perfect represented a bare-footed Egyptian priest supporting a shrine which contains the image of Osiris. The present head, which is modern, is that of a female, the sleeves of the priestly vestment having apparently deceived those who made the

[1] A picture of the statue is given in the Italian translation of Winckelman's *History of Art*, published at Rome 1783, Vol. I., pl. vii.; in Cancellieri's work *De Secretariis Basilicæ Vaticanæ*, Vol. I., p. 6; and lastly in Visconti's *Museo Pio Clementino*, Vol. VII., pl. 6. The hieroglyphic inscriptions are there given on the supplementary plates A 1, A 2, and A 3.

restoration as to the sex of the personage represented.[1] The greater part of this small monument is covered with hieroglyphics forming a series of more than ten distinct inscriptions.

Small fragments of these inscriptions were translated by Champollion, but the historical importance of the monument was first distinctly recognised by J. J. Ampère, who understood the text well enough to see that the person whom it commemorates had, after being in the service of the last two Egyptian kings of the XXVIth Dynasty, lived in the reigns of the Persian conquerors Cambyses and Darius, and left behind him information about those conquerors very much at variance with what the Greeks have handed down to us. Letronne also utilized the historical evidence of this monument as far as it was possible at a time when Egyptian texts were as yet very imperfectly deciphered. The entire contents of the inscriptions were, however, first made known by the translation given by the late M. Emmanuel de

[1] The statue is called "La Pastofora," or "Talamefora." The shrine carried by the Egyptian priests was called by the Greeks *pastos*, or *thalamos*. Lucius, the hero of the tale of Apuleius, after his conversion becomes a member of the College of the Pastophori.

Rougé in the *Revue Archéologique* of 1851. A more recent version is that contained in the *History of Egypt* by Brugsch-Bey. M. de Rougé's version was a very excellent one considering the time when it appeared; it was in fact the first historical text of some length which had as yet been rendered with tolerable correctness. But M. de Rougé lived long enough to see the necessity of many alterations in his version. The following translation, therefore, while agreeing with it in the main, will be found still more frequently to agree with that of Dr. Brugsch, whose example I have followed, first in the order of the inscriptions translated, and secondly in the suppression of the name and titles which precede each of these inscriptions. These Egyptian titles often defy translation, not only because we are sometimes very imperfectly informed as to the dignity in question, but because modern nations have no titles even approximately corresponding to the Egyptian ones. It is as idle to look for English equivalents of some of these Egyptian titles as to look for Egyptian equivalents for consul, pacha, cardinal, alderman, or postmaster-general.

I am more substantially indebted to Brugsch-Bey's translation for some parts of my own. The greatest part of the text published by Visconti in his *Museo Pio Clementino*, Vol. VII., is perfectly intelligible to any scholar who has made some fair progress in the Egyptian language, and the correction of many inaccuracies may be made with absolute certainty. One or two passages, however, are so grossly incorrect as to be simply without meaning, and here, in the absence of an accurate copy of the original, I have followed the version of Brugsch-Bey.

# THE PASTOPHORUS OF THE VATICAN.

Ut'a-Hor-resenet,[1] son of the lady Tmu-ari-tis and of Paf-tot-Nit,[2] a provost of the temples and prophet of the goddess Neith at Sais, had risen to positions of high dignity under the last kings of the XXVIth Dynasty. He has the ancient titles of *erpā-hā*, *nat* and *smer* extraordinary, and was Commander-in-chief of the royal ships[3] under Amasis and Psammitichus III. The rest of his career is described in the following inscriptions.

## I.

WHEN the great King of all lands, CAMBYSES, came to Egypt, the people of all (foreign) lands were with him. He

[1] *Uza-hor-en-pi-ris* according to Dr. Brugsch. The letter *t'* had probably the force of *tch*. The name signifies "Horus is the salvation of Resenet." Resenet is the name of one of the chambers of the great temple of Neith at Sais; it is translated *süd-kammer* by Brugsch. The sign which he reads *pi* is, I believe, a mere determinative; the same proper name occurs elsewhere with a different determinative.

[2] "Neith spreads out (her) hand." This form of name is very common in the Saitic period with the names of other deities besides Neith. *Totu*, "both hands," sometimes occurs instead of *tot*. There is in the British Museum (Egyptian Room, No. 83), the statue of a pastophorus in green basalt, bearing the name of Paf-tot-Nit, son of the lady Nānesbast. He lived under king Apries, filled high sacerdotal offices at Sais, and is probably the very person mentioned as the father of Ut'a-Hor-resenet. He was "Chief San," and superintendent of the "double house of silver," and of the "double house of gold." Some other monuments in the British Museum clearly belong to the same family.

[3] *Kenbit* from the earliest time was the name given to ships which conveyed the produce of the southern regions of Africa or Arabia.

exercised sovereignty in the land in its entire extent; they settled down in it, he being the great King of Egypt, the mighty Sovereign of this country. His Majesty conferred upon me the dignity of Chief San,[1] and granted that I should be by him as Smer and Provost of the temple. He assumed the official title in his name of MESTU-RA. I made known to His Majesty the grandeur of Sais, as being the abode of NEITH, the Great Mother, who gave birth to the Sun-god RA, the First-born, when as yet no birth had been; together with the doctrine[2] of the grandeur of the house of NEITH, as being a Heaven in its whole plan; together with the doctrine of the grandeur of the (other) temples of NEITH, and of all the gods and goddesses who dwell in them, also of the grandeur of the Hat-nat,[3] as being the abode of the Sovereign and Lord of Heaven, together with the doctrine of the grandeur of the South Chapel,[4] and of the North Chapel,[5] of the house of RA, and of the

[1] Or *sun*, "physician," according to Dr. Brugsch's translation. This meaning is etymologically not an improbable one; I prefer, however, connecting the word with *sân-nu*, "pay" (Il. Sallier Papyrus, 8, 5), and considering the office as that of paymaster, or of one of the lords of the Treasury. See p. 5, note 2. The title dates from the oldest period.

[2] Or "idea." The Egyptian word *sχeru* has a great many significations, very similar to those of the Greek σχῆμα, *e. g.*, "picture, sketch, outline, plan, conformation, way of a thing, scheme," and hence "notion, idea."

[3] Ha-cheb according to Dr. Brugsch. There is, I believe, evidence that the sign formerly read *cheb* should in this proper name be read *nat*, where it perhaps is but a form of the name Neith. The god worshipped in the Hat-nat was Osiris.

[4] Resenet.

[5] Mehenet. The two remaining chambers represent the other quarters of the horizon, Ra being the rising, and Tmu the setting sun; this explains to some extent the notion of the temple representing the heaven in its whole plan. The names Resenet and Mehenet are, however, not confined to localities at Sais, they are also mythological abodes.

house of TMU, as being the mysterious abodes of all the gods.

II.

I made supplication to the King CAMBYSES against the people who had taken up their abode in this temple of NEITH, that they should be dislodged from it in order that the temple of NEITH should be restored to all its splendours as formerly. His Majesty ordered that all the people should be dislodged who had taken up their abode in the temple of NEITH, that all their houses should be destroyed, and that all their belongings which were in the temple they should themselves carry out of the precincts of this temple. His Majesty gave order that the temple of NEITH should be purified, that all its own people should be restored to it . . . . .[1] people, Hours[2] of the temple. His Majesty gave order that the sacred revenue should be restored to NEITH, the Great Mother, and the great gods of Sais, as formerly. His Majesty gave orders to (restore) all their panegyries, and all their possessions as formerly. His Majesty did this because I had instructed him as to the grandeur of Sais, as being the city of all the gods who dwell upon their thrones within it for evermore.

III.

When King CAMBYSES arrived at Sais, His Majesty came himself to the temple of NEITH and made presents to the almighty goddess of all good things; to NEITH, the mighty one, the Divine Mother, and to the gods who are in Sais, as all pious Kings have done. His Majesty did this because I had instructed him as to the grandeur of the goddess, as being the Mother of the Sun-god himself.

[1] Lacuna.

[2] This is a title given to certain persons attached to the service of the temples.

IV.

His Majesty performed all the rites at the temple of NEITH. He established the offering of a libation to the Lord of Eternity within the temple of NEITH, as all Kings had done of old. His Majesty did this because I had instructed him as to all the rites at this temple performed by all the Kings on account of the grandeur of this temple, as being the dwelling of all the gods who abide for evermore.

V.

I established the property of NEITH, the mighty one, the Divine Mother, as His Majesty had ordered, for an everlasting duration, I provided the monuments of NEITH, the Mistress of Sais, with all good things, as doth every dutiful servant for his lord. I was a good man before his face. I saved the population in the dire calamity which took place throughout the whole land, such a one as had never happened in this land. I shielded the weak against the strong, I protected him who honoured me, and was to him his best portion. I did all good things for them when the time came to do them.

VI.

I was pious towards my father and did the will of my mother; kind-hearted towards my brethren. I established for them what His Majesty had ordered, giving to them splendid lands for an everlasting duration, as His Majesty had pleased. I made a good sarcophagus for one who had no coffin. I made all their children to live, I made firm all their houses, I did for them all good things as a father doth for his son when the calamity came to pass in this nome, yea when the dire calamity befell the entire land.

VII.

His Majesty, the King DARIUS, everliving, gave orders that I should come to Egypt whilst His Majesty was in

Arma[1] (for he was Sovereign of all provinces and great King of Egypt), to re-establish the school of the Hierogrammatists and (restore) what had fallen in ruin. And strangers conveyed me from province to province, bringing me in safety to Egypt according to the command of the Lord of the Two Lands. I did what His Majesty had commanded. I chose them from their (schools?) out of the children of the inhabitants to the great sorrow of the childless. I gave them to a skilful teacher who should instruct them in every kind of work. I provided all those who distinguished themselves with all that was necessary for the scribe's profession according to their progress. His Majesty did this in consequence of his knowing that this work was the best means of restoring what had fallen into ruin, of rendering firm the names of the gods, their temples, their revenues, and the celebration of their festivals for evermore.

VIII.

I was devoted to all the masters that I had, and they bestowed upon me decorations of gold and gave me all glory.

IX.

O all ye gods who are in Sais! declare all the glorious things which the Chief San, UT'A-HOR-RESENET, hath done; O grant to him all glory, establish for him a good name in this land for evermore.

X.

O OSIRIS, Lord of Eternity! the Chief San, UT'A-HOR-RESENET, putteth his arms behind thee to guard thine image. Be there done to him all glorious things as he hath done who protecteth thy shrine for evermore.

[1] M. de Rougé identifies this with Aram (Syria), Brugsch with Elam.

XI.

A royal table of offerings grant OSIRIS HEMAKA,[1] abundance of bread, beer, beeves, geese, and all good and pure things to the image of the Chief San, UT'A-HOR-RESENET, pious[2] towards the gods of Sais.

XII.

A royal table of offerings grant OSIRIS abiding in Hat-nat, funeral offerings, bread, beer, beeves, geese, mummy bands, incense, and all good things to the image of the great San, UT'A-HOR-RESENET, pious towards all the gods.

[1] This occurs as one of the names of Osiris in the Book of the Dead, chapter cxlii., line 8. Hemaka is the name of a place; it is also the name of a mineral, "jasper" according to Dr. Birch.

[2] The sense *würdig, geehrt*, appears to me to be founded on an erroneous etymology. The word *amχu* has the sense of "duty," "fidelity," "piety," as due from a son to a father, a wife to her husband, a subject to his sovereign, or men to the gods. In looking for a Coptic derivative we find *enḥot*, "fidelis," the ancient *m* having changed to *n* before a guttural, as in Sanskrit or Latin (e. g., *prin-ceps, clan-culum*). The final *t* is a suffix.

# INSCRIPTION OF KING NASTOSENEN.

(XXXIInd DYNASTY.)

TRANSLATED BY
G. MASPERO.

THIS stele was found at Dongolah by Dr. Lepsius, and by him brought to Berlin, where it is now preserved. It has been published in the *Denkmäler aus Ægypten und Æthiopien*, Abth. V., Bl. 16.

Some parts of the inscription have been summarily analysed by Dr. H. Brugsch, in his *Geographische Inschriften*, T. I., pp. 163, 164.

This translation as it now stands, was published by myself in *Trans. Soc. Bib. Arch.*, Vol. IV., Part 2, 1875.

On this stele king Nastosenen is twice represented; first, accompanied by the

"Royal Sister, Royal Mother, Queen of Kush, PELKHA."

who

"shakes her sistrum to thee;"

he

"offers two necklaces to his Father,"

the god

"AMEN RA, Lord of the seats of both worlds, residing in Thebes, the giver of life, stability, power all, like unto RA for ever."

Behind the queen is the legend:

"She has given the crown of Napita, . . . . . .[1]"

The god says:

"I give thee all the countries, the foreign lands, the barbarians collected under thy two sandals, like unto RA for ever."

In the second picture the same king offers two necklaces to

"AMEN of Napata, residing in [*Dû*]-*úab*, the great god in the land Kens, that he may give all life and power for ever."

The god says:

"I give thee life and power all, all stability, all health, all joy; I give thee the years of time, the rising upon the seat of HORUS, for ever."

Behind the king stands

"the Royal Sister, Royal Wife, Queen of Egypt, SEKHMAKH."

In both scenes the king is styled

"King of Upper and Lower Regions, RA-KA-ANKH, Son of the Sun, NASTOSENEN."

[1] Lacuna.

## INSCRIPTION OF KING NASTOSENEN.

### OBVERSE.

1 IN the 8th year, the 9th of the 1st month of Per, under the HORUS, the Powerful bull, the beloved of the cycle of the gods, risen in Napita, Lord of diadems, Son of the Sun, NASTOSENEN; the HORUS, the bull who tramples his foes under his (feet)

2 the great lion . . . . ,[1] the thoughtful, the maintainer of the whole earth, the Son of AMEN, (victorious by) his great sword, (the conqueror) who widens his boundaries over all lands . . . . ,[2] the (true) issue of gods, the leveller of whatever is high, the worshipped by the (whole) earth,

3 Lord of the gods, instructing all beings[3] like THOT; coming to build the temples of the whole earth like PET,[4] the giver of life for all creatures, even like unto AMEN, Son of ISI; crushing whoever affronts the gods,

4 the Child, Protector of the world, Son of the Sun, NASTOSENEN, Son of AMEN, praised even in heaven: I bid ye know the King of Upper and Lower countries RA-KA-ANKH, Son of the Sun, Lord of both lands, NASTOSENEN, everliving, that he saith (saying: When) I (was) the Gracious Child[5] in Be(roua),[6] he

5 summoned me AMEN of Napita, my gracious Father,

[1] An indistinct word.

[2] Two words wanting.

[3] An unknown sign of uncertain value: the translation of the word is given conjecturally.

[4] Heaven.

[5] A common title for Hereditary Chief, Crown-prince.

[6] The Meroé of classical geography, near Shendy.

saying: "Come! I bid them summon the twice gracious King who is in Be(roua)." Then I spake unto them, saying: "Come, (let us go)

6 and seek for him amidst us, to show our (zeal)." They spoke unto me, saying: "No, we will not go (seeking for him) amidst us.[1] (For) thou art his Gracious Child whom he loves AMEN of Napita,

7 thy gracious Father." I left in the morning (I) reached unto Astamooras.[2] I put on my kingly garment,[3] and they rendered homage to me those who live in Napita; they said: "He

8 is the Judge, Sovereign of all lands." I went away in the morning, I reached Taheh,[4] which is the great lion, the vineyard planted by King PIANKHI-ALER; (and) whereas my hand was (stretched out)

9 upon the spot to relieve (from its distress) the temple of AMEN,[5] they went (to the place) which (I was in), the men and the priestess of AMEN of Napita, with the female denizens of the town and all the great men and beings who were there;

10 they spake unto me, saying: "He layeth down before thee the sovereignty of the land (of Kens),[6] AMEN of Napita thy gracious Father." Said the mouths all: "He shall land at Dongool."[7]

11 I spake unto them, saying: "Go down the river, and

[1] Lit., "amidst me."

[2] It is a town near the Astaboras of Grecian writers; perhaps the Primis Major of Ptolemy.

[3] *Dût-a-set'am sû p-a âbâb.* I do not know what sort of garment the *âbâb* is.

[4] A town, of site unknown, between Napita (Gebel-Barkal) and Dengoor (Dongolah), if not a part of Napita itself.

[5] The sense is dubious, owing to a lacuna at the end of line 8.

[6] *n Kens* wanting in the original.

[7] Dengoor or Dengool, Old Dongolah.

be zealous in your praises of AMEN of Napita, my gracious Father. Go ye, and going, humble yourselves to do (honour) to A-

12 MEN of Napita." I proceeded (by water) to the landing place, before the house of RA. I mounted a great horse, I reached the great temple. They

13 lay down before me the great men and Priestess of AMEN: then they shouted for me with all their mouths. I went up, I opened the great door: they did (honour), I did (honour), while

14 they were zealous in their praises of me, the Magistrates and great Chiefs who live in the Ap, in the Golden House.[1] I said unto him: "O AMEN of Napita, my gracious Father, the being . . . . . .[2]

15 to me, AMEN of Napita, my mouth.[3] May AMEN of Napita, my gracious father, give me the kingdom of the land of Kens, the royal crown of King HOR-SI-ATEF,

16 the might of King PIANKHI-ALER." The 3rd month of Sha, on a great day, I caused AMEN of Napita, my gracious Father, to rise:[4] going out of the great temple, he gave me the kingdom of the land of Kens, Aloa,[5]

17 the Barbarians, both shores of the land on both banks of the Nile, the four quarters of earth, saying: "O my gracious creation, like unto RA!" I said unto him, "O AMEN of Napita, the being! Thou hast

18 done it for me that all lands, all men, be obedient unto me. Thou summonedst me up in Beroua, and I came to do (honour) unto thee. Grant that the sovereignty of the land Kens be laid down before me." They

[1] That is, in the consecrated ground of the town, in or near the temples.

[2] Lacuna. [3] One third of a line wanting.

[4] That is, originated a procession of the deity in his boat.

[5] The kingdom of 'Aloah, and the town of Sobah.

19 did not make him a King that day. The 24th (they) gave me the sovereignty. There were men fighting with men, offering all kinds of offerings on the way, capering for joy in front of

20 RA. I reached the spot (of the sacrifice), smote the two bulls, went up (the steps of, and) sat on, the golden throne in the golden Ap, under the shadow of the great royal flabella, that day. Said all men, saying:

21 "He will make all beings happy! AMEN of Napita, he gives him the sovereignty, life, health, strength, of the land Kens, (him) the Son of Sun, NASTOSENEN; (he grants him) to go up and sit upon the golden throne under the shadow of the great royal flabella,

22 this day, and he will make a King sit in his place in Beroua." The 1st month of Sha, the 12th, I went down the river to do (honour) unto AMEN of Pakem,[1] my Father

23 gracious. I caused AMEN of Pakem to rise: coming to me out of the great temple, (he) said, "O my gracious creature even like unto RA." He gave me the kingdom

24 of Kens; he gave me both shores of land on both banks of the Nile, Aloa, the Barbarians and his own crushing bow. After he had spoken unto me, speaking unto me, AMEN of Napita, my gracious father, I went up and sat up-

25 on the golden throne. I went to do (honour) unto AMEN of Pnoobs:[2] going out of the great temple, he gave me the sovereignty of the land of Kens

26 and his crushing (mace), saying: "O my gracious creature, even like unto RA!" Going up, I sat upon the golden throne. I went up to do (honour) unto AMEN of Napita,

[1] A town on the Nile, site unknown, between Dongolah and Pnoobs.

[2] Πνούψ of Ptolemy, near Wady-Halfâ.

## REVERSE.

1 my gracious Father. The 2nd month of Per, the 19th, (rose)

2 AMEN of Napita; going out of the temple twice-great. (He) said: "O my gracious

3 PHRA!" (So) he spake unto me, calling me "gracious creation," and then AMEN of Pakem, AMEN of Pnoobs, the gods

4 all jumped for joy. Reaching the place of the sacrifice, (I) smote the two bulls, I went down unto the pyramid, and lay wrapped there four nights, and made

5 all kind of offerings, four days. (Then) going up, he reached the place of the sacrifice, smote the two bulls, (and) entering the temple, sat upon the chair of state in

6 the House of the Golden Wine. The 24th, I went up to do (honour) unto BAST of Tel,[1] my gracious Mother: she gave me life, a long and happy old age, her breast

7 she gave it to me (to suck) in (token) of victory and happy life; she gave me her crushing club. I went in Napita, the 29th, I caused

8 AMEN of Napita to rise: he gave me the whole of heaven, the whole of earth, the Nile all, the men all. Going up (I) sat on the golden throne; I caused the four *qema*-s[2] to be done unto thee,

9 AMEN of Napita, in Napita, and there were thirty-six men in it. I gave thee three great vessels of brass (full of) incense, four jugs (full of) honey, three ditto of essence,

10 one image of AMEN of Paqem-Aten in gold, two of

[1] A town on the Nile, near Napita; also called Ter.

[2] *Ti-t-a ari-nak pà qemà rotou.* I cannot imagine what those *qema*-s were in which there were thirty-six men, nine for each *qema*.

HORUS in gold, (the three weighing) three *ten*,[1] three incense vases of electrum, three vials of electrum, seven cups of electrum, making in all thirteen (pieces, and weighing) one hundred thirty and four *ten*;[2] two great jugs of bronze,

11 thirteen basins of bronze to preserve milk, two bronze mugs for (drinking) beer, six bronze vessels, (six) bronze jugs, six scent-bottles in bronze. I offered thee, AMEN-EM-AP,[3] in the 1st month of Sha, in a great day, two bullocks

12 and two fine bulls, in all four; two milch cows and two heifers, being four in all; one calf fed with herbs and another sucking, being two in all . . . . . .[4] sixteen bronze *khirolteb*, two bronze *tekhtet*, ten bronze *rob*,

13 two bronze *bâts*, two bronze *ap*.[5] Going up like a fleet bull, my bow(men) went to Aloa. They made a great slaughter amongst its (men) all, and took the . . . . . ship[6] of the Chief; they smote what there was in all the land,

14 all the beasts of burthen and horned cattle which had been spared,[7] (even) those the towns of Kartep the great and Telooreq[8] gave (unto me). The town of N . . . . . ka[9] sent men: there was slaughter (done) amongst them, and there was sparing of life

[1] After Chabas' valuation, 274·14 grammes.

[2] 12244·92 gr.

[3] Or, Amen of Thebes.

[4] Six or seven words wanting.

[5] For the names of these and other metals, see Lepsius, *Die Metalle*, pp. 100, 101.

[6] A mutilated word.

[7] The text appears to be corrupt here. I had it corrected after the passages in lines 25, 26, 29, 33.

[8] Perhaps Kartep and Sâtelooreq. The site of these towns is unknown to me.

[9] The name of the town has been partially erased.

15 done amongst them, and I cut down all the timber. The town of Tormenmoo gave me twelve . . . .[1] bulls for AMEN of Napita and they were brought to Napita. The 4th month

16 of Sha, the 26th, on the birth-day of the Son of the Sun, NASTOSENEN, the town of Saqsaqdimoo gave six out of its bulls for AMEN of Napita, my gracious Father, and they were led to Napi-

17 ta. The 4th month of Sha, the great day, (being the return of) the day on which the crown had been given unto the Son of the Sun, NASTOSENEN, people offered unto thee, AMEN of Napita, twelve victims with flour and garlands of flowers the people of Kalo-

18 tep the great and Terooleq; people offered unto thee, AMEN of Napita, my gracious Father, a big lamp from the town of Taqtat; people brought thee . . . . .[1] bulls 400, horned cattle 300, men 200, (for), O AMEN of Napi-

19 ta, thy two thighs are prospering, and thy virtue is beneficent; people gave thee, AMEN of Napita, the lands Reteq and Aps in offering of the people of Kasooa,[2] together with poultry and

20 female slaves for thee,[3] 110 in all. And again, I sent my bow(men) against the foes in the town of Makhendnen; they smote it and made a great slaughter amongst that which was with the

21 Chief of Aïkhentka; taking all the women prisoners, all the beasts of burthen, a deal of gold, bulls 209,659, horned cattle 505,349, women

[1] An illegible word.

[2] Kasooa appears to be the Κασου of Axumitan inscriptions, erroneously printed Καεου in Salt's *Travels* and Bœckh's *Corpus*, (T. III., p. 515), the Khasas of Maçoudi (Quatremère, *Mémoires sur l'Egypte*, T. II., p. 155) between Souâkin and the Tacazzé; to-day, Gash or Khas.

[3] Lit., "with thy poultry and thy women."

22 2236, *aqit*[1] belonging to the town of Katoldi, 3229. I obliged (the Chief) PEKAK to give it all unto me. After I had smitten all lands, I caused a lamp to be made unto thee, AMEN of Napita, with Katol-

23 di twelve of its *aqit;* I made thee two big bronze censers, which I caused to be set up in the Theban temple, AMEN of Napita, my gracious Father; I offered thee six victims from amongst (the spoils of) Katoldi;

24 I opened the house of the Golden bull (to put in) the *aqit* belonging to AMEN of Napita, my gracious Father. And once more again I sent my bow(men) against the hostile lands of Robal and Aka-

25 lkar. I made a great slaughter amongst that which was with the Chief of the land of Lobarden; all the gold he had, which was considerable (and even) more than could be counted, bulls 203,246, horned cattle 603,108, all the women whom

26 they spared from the rest, the Chief gave it to me, (for), O AMEN of Napita, my gracious Father, thy *khopesh*[2] is crushing and thy counsel is beneficent. And once more again, I sent the multitude

27 (of my soldiers) against the hostile lands of Arrosa. I made a great slaughter, I made, amongst those who were with the Chief of the town of Mesha in the land Abeskhent, taking all women prisoners, all the beasts of burthen, *ten* of gold 1,212,[3] bulls 22,110,

28 all the women, horned cattle 45,200; the Chief gave it (all) to me, which was all he possessed, (for), O AMEN of Napita, my gracious Father, thy name is right gracious and thy virtue is beneficent. And once more again, I

29 sent my bow(men) against the hostile land of Makhis-

[1] I do not know what these *aqit* are.

[2] A kind of curved sword.

[3] 109752·56 grains.

herkhert. I made a great slaughter, and the Chief gave me from what was his whatever had been spared, all (the men), all the women. He gave it unto me, and I

30 took bulls 203,146, horned cattle 33,400, (for), O AMEN of Napita, my gracious Father, thy *khopesh* is crushing, and whatever thou dost for me is greatly magnificent. Once more a-

31 gain, I sent the multitude of my soldiers against the hostile land of Mïkhentka. The foe made a stand against me in the town of Nehàsarsar. I struck a blow against it, I made a great slaughter:

32 I made (the same) against those who were with the Chief of Tamakhi. I took all their wives, all their horses, gold (to the value of) *ten* 2,000,[1] bulls 35,330, horned cattle 55,5

33 26, whatever was spared amongst them; for, AMEN of Napita, my gracious Father, giveth me all the lands; his *khopesh* is crushing, his virtue is beneficent,

34 his names are greatly beneficent, and he caused me to act, AMEN of Napita, my gracious Father. And once more again, they upset the things of AMEN residing in Paqem-A-

35 ten. I sent the multitude of my soldiers . . . . . .[2] the prowess of King, life, health, strength, ASPALUT . . . . . .[2] (I sent my bowmen) against the hostile land of Madï,[3] and it gave to them

36 (all) its things. My great prowess which my gracious father AMEN of Napita had given unto me, my gracious father AMEN of Paqem-aten gave it unto me;

37 he said unto me, my gracious Father AMEN of Paqem-Aten, saying, "I give thee my bow and the strength which

[1] 182740 grains. [2] Lacunæ.

[3] The so-called Maddi of the Horsiatef inscription.

is in it, and my valiance. I give thee all hostile lands in captivity,

38 under thy two sandals." And once more again, the foes of Madi robbed the things of the estates of BAST residing in Ter, (which had been conquered) by the prowess of King

39 ASPALUT. My prowess came: she granted it to me, BAST residing in Ter, my gracious Mother; she gave me her . . . . . [1] greatly gracious, a happy old age, the light

40 of her excellent virtues, for, Thy Majesty it is, thy great splendour it is that made me, O AMEN of Napita, my gracious Father, that

41 made my prowess excellent, and my *khopesh*[2] crushing, truly, O AMEN of Napita, my gracious Father, the being that . . . . . .

42 . . . . . .[1]

[1] Lacunæ. [2] Lit., "his *khopesh*."

# TABLET OF ALEXANDER ÆGUS II.,

## SON OF ALEXANDER THE GREAT.

TRANSLATED FROM THE GERMAN BY
S. M. DRACH.

IN the *Zeitschrift f. Ægypt. Sprach.*, Jan., 1871, M. Brugsch has given an inscription on a slab of black basalt, covered with Egyptian representations and texts, which was found in excavating the foundations of a ruinous house in Cairo. On the top of the tablet is represented a diadem-crowned king, bestowing on Horus, lord of the land of Pe, a field on his left hand, and to the right paying homage by food and drink to Buto, the lady-goddess of the cities of Pe and Tep.[1] The inscription is dated in the seventh year, month Thoth, of Alexander the second,[2] by his satrap Ptolemæus, who afterwards

[1] The capital of the XIXth nome of Lower Egypt.

[2] Alexander Ægus reigned from B.C. 317 to B.C. 311, when he was murdered by Cassander (*Birch*).

ruled as the actual king, and in it he restores the regions about those two towns to the deities Horus and Buto, whom Xerxes had impiously deprived of their temple revenues. The king Khabash, or Khabas, who is mentioned in the tablet, was a native prince, and the opponent of Xerxes I.

The king here recorded, Alexander Ægus, was the unhappy son of Alexander the Great and Roxana. After his father's death, his mother fled with him to Cassander, who in concert with Olympias, put both of them to death in 309 B.C.,[1] when the Prince was about twelve years old. This tablet recognises his succession to his father's general rule though himself yet a minor.

See further a paper upon this tablet by Dr. Birch in *Trans. Soc. Bib. Arch.*, Vol. I., p. 20.

[1] According to Brugsch-Bey.

## DECREE OF PTOLEMY LAGIDES, THE SATRAP.

1 In the year seven, beginning of inundation, and the Holiness of Horus,
2 the youthful, rich in strength, Lord of the diadems, loving the gods
3 (who) gave him his father's dignity, the golden Horus, the ruler
4 in the whole world, King of Upper and Lower Egypt, Lord
5 of both lands, delight of Amen's heart, chosen by the sun,[1] Son
6 of the Sun, of Alexander the immortal, of the gods of the city Pe (and) Tep
7 the friend. He being as King in the stranger's world, as was His Holiness
8 in Inner Asia, so there was a great Viceroy in Egypt, Ptolemæus
9 was he called. A person of youthful energy was he, strong in both arms,
10 prudent of mind, powerful amidst men, of firm courage, steady foot,
11 repelling the raging, not turning his back, striking the face
12 of his foes amidst their combat. When he had seized the bow
13 not a shot is from the opponent[2] a flourish of his sword in

[1] "Joy of Amen, the choice of the sun," an allusive compliment to his father, Alexander the Great being the son of Jupiter Ammon.

[2] The meaning is, his bow was so unerring that his opponent was at once shot down, and his fencing so good it killed his adversary.

14 the fight no one could stand his ground, of mighty hand, nor
15 was his hand repulsed, nor repented he of what his mouth utters,
16 none is like him in the stranger's world. He had restored the sculptures
17 of the gods, found in Asia, and all the furniture and books of the temples
18 of Northern and Southern Egypt, he had restored them to their place. He had made
19 as his residence the fortress of the King, "Loving the name of AMEN the sun-chosen
20 the Son of the Sun, ALEXANDER,"[1] as it is called on the shore of the great sea
21 of the Ionians.[2] Rakotis was its former name. He had gathered Ionians
22 many and their cavalry (and) their numerous ships, with their crew.
23 When he marched with his men to the Syrians' land, who were
24 at war with him, he penetrated its interior, his courage was as mighty as
25 the eagle[3] amongst the young birds. He took them at one stroke, he led
26 their princes, their cavalry, their ships, their works of art, all to Egypt.[4]
27 After this, when he set out for the region of Mermerti,[5] he took

[1] This long title is the name of the city of Alexandria.

[2] The Mediterranean Sea.

[3] Vulture.

[4] This refers to the defeat of Demetrius at Palai Gaza (Old Gaza) by Ptolemy, B.C. 312.

[5] The ancient Marmarica.

28 it in one time, he brought home their folk, men, women,
29 with their horses, as revenge for what they did to Egypt. When
30 he arrived in Egypt, his heart was rejoicing on what he had done,
31 he solemnized a holiday, (and) this great Viceroy seeking
32 the best for the gods of Upper Egypt (and) Lower Egypt. Spoke to him
33 his Sidesman,[1] and the Elders of Lower Egypt, the maritime land
34 called land of Buto, whereto the King had an Image of TANEN[2]
35 chosen by PTAH, Son of the Sun, KHABASH, ever-living, to the gods
36 of Pe (and) Tep after His Holiness had gone to Pe-Tep to
37 investigate the littoral,[3] all in their domain, to go into
38 the inner marshes, to see each arm of the Nile, that goeth into
39 the great sea, to keep back Asia's fleet from Egypt. Spake
40 His Holiness to his Sidesman,[1] This littoral country I wish
41 to learn about. They spoke before His Holiness, The sea-land, the land of
42 Buto is its name, was from old the property of the gods of Pe-Tep, it was overthrown

[1] That is, the Chief Councellor, who stood at the side of the king.

[2] The Pigmy Pthah, called also Tatanen.

[3] The littoral district of the Delta is called Patanut, known to Classics and Copts, the Phthenetu of Pliny, belonging to the great Pharmutiachian mouth of the Nile. Hermopolis is the "Northern Unnu" (another Unnu is in Southern Upper Egypt).

43 by foe XERXES, who never gave anything to the gods
44 of Pe-Tep. Then spoke His Holiness to bring to him the Priests
45 (and) Archons of Pe-Tep. They hastily brought (them) to him.
46 His Holiness said, I wish to know the souls of the gods of Pe-Tep
47 about this? What they did to the impious for the bad action he had done?
48 They replied, The impious XERXES had acted wrongfully to
49 Pe-Tep, he took away his possession. They spake to His Holiness the King,
50 Lord and HORUS, Son of ISIS, Son of OSIRIS, Ruler of Rulers, King
51 of Kings of Upper Egypt, King of Kings of Lower Egypt, avenger of his father, Lord of Pe,
52 origin of the gods, there being afterwards no King like him, threw away
53 the impious XERXES from his palace with his eldest son,
54 making themselves known in the city Saïs of NEITH on this day at the side
55 of the Holy Mother. Thus spake His Holiness, This mighty god amongst the gods,
56 there is no King after him, may he be bestowed on the way of
57 holiness! I swear it. Then spake the Priests (and) Archons of
58 Pe-Tep, May Your Holiness decree, to give the littoral, the land
59 of Buto it is called, to the gods of Pe-Tep, with bread, drinks, oxen, birds,
60 all good things, that it may be renewed in thy name for its donation

61 to the gods of Pe-Tep a second time, as remunerating the distinguishing
62 action of thine. Then answered this great Viceroy: Let a decree be made
63 in writing at the seat of the King's scribe of the audit
64 to this effect. PTOLEMÆUS, Satrap of land of Buto, I give
65 it to HORUS the avenger of his father, Lord of Pe, (and) to BUTO, the Lady
66 of Pe-Tep, from this day and for ever, with its villages all,
67 its cities all, all its inhabitants, all its meads, all its waters,
68 all its oxen, all its birds, all its cattle herds,
69 (and) all things produced therein, what was (formerly) and its additions (and) with the donation given by King,
70 Lord of both lands, KHABASH, everliving.[1] Its South limit is domain of
71 the city Buto[2] and Hermopolis,[3] on the North against the mouths of the Nile
72 on the North, the downs on the shore of the great sea, on the West the mouths
73 of the oarsmen[4] . . . . .[5] against the downs in the East of the nome

[1] This Khabas was the legitimate ruler of the country under the Persian dominion, probably in the reign of Xerxes I., whom he revolted against and expelled, together with his eldest son, from the town of Sais. According to Lepsius, Khabash was the first king of the XXVIIIth dynasty; the name occurs on one of the Apis sarcophagi in the Serapeum, but its date is uncertain.

[2] Possibly represented by the modern ruins of Kum el Aman and Kum el Giz at the entrance of Lake Barullos.

[3] In the XVth nome of Lower Egypt, probably represented by the ruins of Kum Ferrain.

[4] The city of Sekhur, or "the pliers of rudders;" this was situated on the northern portion of the Borella branch of the Nile. [5] Lacuna.

74 of Sebennys, so that its calves may be for the Great Hawk, its oxen

75 for the face of NEBTAUI-T, its cattle for the Living Hawk, its milk

76 to the Glorious Child,[1] its birds to him in Sa, who . . .[2] life

77 his . . . . . .[2] is, all the fruits of its ground on the table of

78 HORUS himself, Lord of Pe, and of Buto (lady) to the crown of RA-HARMACHIS

79 for ever. All which is given to the utmost by the King, Lord of both lands,

80 Image of TANEN, chosen by PTAH, Son of the Sun, KHABASH,

81 ever-living, (and the gift) is renewed by this great ruling Viceroy of Egypt,

82 PTOLEMÆUS, the donations to the gods of Pe-Tep for ever. In reward of this

83 for what he has done, may he receive victory and strength to his heart's content,

84 so that he may always be dreaded as now by strange people. The land of

85 Buto, whoever tries to plan its removal of any part

86 thereof, let him be excommunicated by those in Pe, let him

87 be cursed by those in Tep, that he may be in the burning breath of

88 the goddess APTAUI[3] on the day of her dread, with neither a son nor a daughter to give him water.

[1] Horus Harpakhrut. [2] Lacunæ.

[3] One of the goddesses of the *Akar*, or hell.

# CONTRACT OF MARRIAGE,

## IN THE REIGN OF PTOLEMY PHILADELPHUS.

(XXXIst DYNASTY.)

TRANSLATED BY
E. REVILLOUT.

THE demotic contract of which I here publish a translation bears the number 2433 of the Egyptian collection in the Louvre. It is not unique of its kind; for there are like ones in the British Museum, the Museum of Turin, and amongst the demotic contracts of Berlin and Leyden. M. Brugsch also has given at the end of his *Grammaire demotique* the facsimile of a marriage contract of the same sort, which he thought was a deed of sale. It may, therefore, be said that the decipherment of this kind of documents is a new fact in science. It must be remarked that the text chosen is part of a collection of documents relating to a single family, the great portion of the deeds being in the Louvre and some in the British Museum. Thus it is known that by virtue of the present marriage settlement, and of the

mortgage there expressly specified, that Taoutem three years afterward, in the year 36 of Philadelphus, acknowledged by letter a debt of 15 shekels repayable in the 33rd year, that is to say 36 months, and that these 15 shekels had then produced 28 (Papyrus No. 2443 of the Louvre). At this date, if he had not paid, the property of the husband would have belonged to the wife. Philadelphus died before having reached the 33rd year of his reign; but the Papyrus No. 2438, dated in the 2nd year of Euergetes, contains in effect the final surrender of his property, which Pchelchons made to his wife Taoutem. This property came to Pchelchons originally by inheritance from his father, who had apparently assigned to his own wife in the Papyrus No. 2428 of the Louvre. He, according to Papyrus 2424 of the same collection and Hay No. 2 of the British Museum, had divided them between Patem and Pana their sons. Patem, in Papyrus No. 2424, makes a reference to the marriage settlement here published, when he speaks of the gift which his mother had made him of the property which belonged to Pchelchons his father.

The Papyrus itself has been published in the *Transactions of the Society of Biblical Archæology*, Vol. VI., p. 1, with a translation in French by the Author.

## CONTRACT OF MARRIAGE.

THE year 33 χοϊαχ of the King PTOLEMY, the god, being AETUS, son of APOLLONIUS, Priest of ALEXANDER and of the gods brothers, being DEMETRIA, daughter of DIONYSIOS, Canephoros before ARSINOE PHILADELPHA, the Pastophore of AMMON API of the Western region of Thebes. PATMA son of PCHELCHONS, whose mother is TAHET, says to the woman TA-OUTEM, daughter of RELOU, whose mother is TANETEM: I have accepted thee for wife, I have given thee one argenteus,[1] in shekels 5, one argenteus in all for thy woman's gift. I must give thee 6 oboli, their half is 3, to-day 6, by the month 3, by the double month 6, 36 for a year: equal to one argenteus and one fifth, in shekels 6, one argenteus and one fifth in all for thy toilet during a year. Lastly, a tenth of an argenteus, in shekels one half, one argenteus one tenth for thy pin[2] money by the month, which makes one argenteus and one fifth, in shekels 6, one argenteus and one fifth for thy pin[2] money for the year. Thy pin[2] money for one year is apart from thy toilet money I must give it to thee each year, and it is thy right to exact the payment of thy toilet money, and thy pin[2] money, which are to be placed to my account. I must give it to thee. Thy eldest son, my eldest son, shall be the heir of all my property, present and future. I will establish thee as wife.

[1] There is scarcely necessity to observe that the context sufficiently proves that an argenteus was worth 5 shekels, and that a shekel was worth 6 oboli. However, for the subject of the money mentioned in demotic texts, to which no one as yet has paid attention, it is necessary to consult my *Chrestomathie demotique*, about to be published by Viewig, 97, Rue de Richelieu, Paris.

[2] Or, "pocket money."

In case I should despise thee, in case I should take another wife than thee, I will give thee 20 argenteus, in shekels 100, 20 argenteus in all. The entire of the property which is mine, and which I shall possess, is security[1] of all the above words, until I have accomplished them according to their tenor. I have no more to allege, any other matter, any other word . . . .[2] with thee. The writings which the woman TAHET, daughter of TEOS, my mother, has made to me concerning one half of the entire of the property which belonged to PCHELCHONS, son of PANA my father,[3] and the rest of the contracts coming from her, and which are in my hand, belong to thee, as well as the rights resulting from it. For thee all that, as well as that which I shall justify in their name. Son, daughter,[4] coming from me, who shall annoy thee on this subject will give thee 20 argenteus, in shekels 100, 20 argenteus in all. He will deliver them up to thee entirely without any opposition, the writer of this act is . . . .[2] the Priest of AMMON HORPNETER, son of SMIN.

[1] **ΔΙΟΗΙ**. This specification of the mortgage is very remarkable.

[2] Lacunæ.

[3] See the preface for this point.

[4] Patma had in reality a daughter by another marriage, who in Papyrus No. 2438, expressly agrees to the settlement of all the patrimony made by Patma to his new wife.

# THE BOOK OF HADES.

(FROM THE SARCOPHAGUS OF SETI I.)[1]

TRANSLATED BY

E. LEFÉBURE.

WHEN Belzoni discovered, in 1819, the tomb of Seti I. at Biban-el-Molouk, he found there the empty sarcophagus of the king, with the cover broken. The figures and the hieroglyphics which adorn this sarcophagus, upon which they are carved and filled in with blue colour, have been published in 1864, with descriptions, by Messrs. Bonomi and Sharpe,[2] under the title of *The Sarcophagus of Oimenepthah I.* In 1870, M. Pierret gave, in the *Revue Archéologique*, an analysis of the pictures and the legends which cover the exterior of the coffin; and later, Messrs. Goodwin[3] and Le Page Renouf[4] have examined the secret writings which are found on a part of the

[1] The sarcophagus is of arragonite, and is now in the Soane Museum, London.

[2] Cf. Sharpe, *Egyptian Inscriptions*, pl. 61-67.

[3] *Zeitschrift*, 1873, p. 138.

[4] *Zeitschrift*, 1874, p. 101.

sarcophagus. These endeavours are only partial, and a study of the whole has not been made on the sarcophagus of Seti I. before the present translation, which is complete, and comprises all the fragments. The principal subject of the inscriptions on the sarcophagus is the navigation of the sun nightly in the infernal regions. Twelve gates enclose there, successively, twelve sections of space, from which the god passes, having generally at his right hand the blessed, and at his left the damned, who are represented, according to the Egyptian rule of perspective, above and below. The gates correspond probably to the hours of the night, as do the infernal pylons to the astronomical ceilings at Biban-el-Molouk.[1] The order in which these gates follow one another has been pointed out by Champollion,[2] and they again occur in the like manner in the tomb of Rameses VI. The same composition figures in effect in the royal tombs, and covers there, generally to the left, the sides of certain rooms and corridors. We see by the royal tombs that the Egyptian artist connected the nightly divisions to the gates which preceded; and Champollion himself is the authority for designating, by an abridged form, every division of Hades by the name of the serpent which guarded the gate. There is as a clue to its arrangement, the

[1] Champollion, *Notices*, Tom. II., p. 630-684; cf. *Todtenbuch*, ch. 145, 146.

[2] *Lettres*, new edition, p. 189-192.

number, and the succession of these gates which comprise this species of the Book of Hades itself, a variant of the Book of the Lower Hemisphere.

| | | | | |
|---|---|---|---|---|
| 1st | division : | | without a gate. | |
| 2nd | „ | door of the serpent | | Saa-set. |
| 3rd | „ | „ | „ | Akebi. |
| 4th | „ | „ | „ | T'etbi. |
| 5th | „ | „ | „ | Tek-her. |
| 6th | „ | „ | „ | Set-m-ar-f. |
| 7th | „ | „ | „ | Akhen-ar. |
| 8th | „ | „ | „ | Set-her. |
| 9th | „ | „ | „ | Ab-ta. |
| 10th | „ | „ | „ | Stu. |
| 11th | „ | „ | „ | Am-netu-f. |
| 12th | „ | doors of the serpents | | Sebi and Reri. |

It is noticeable that the first division has not a door, and that the last has two. Further, in the tombs of Seti I. and of Merenptah I. the pictures and the legends relating to the door of Set-m-ar-f differ entirely from those which are attached to the same gate in the other tombs, and on the sarcophagus of Seti I. According to Champollion[1] the tomb of Amenophis III. which was complete, contained the book which he there describes, but only a few fragments of it now remain in the chief chamber. The notices of the same scholar attribute the 8th, 9th, and 10th divisions to the tomb of Ta-user-t, these are found in the chief

[1] *Lettres*, new edition, p. 202, 203.

chamber; the 3rd and 4th are seen in the tomb of Rameses I.[1] in the chamber which follows the 2nd corridor; the 2nd and 3rd occur in the chamber having six pillars; the 4th, 5th, 6th, (the chamber of the well), and 7th (on the principal chamber having four pillars) in the tomb of Seti I.; the 4th, 5th, and 6th in the principal chamber of the tomb of Merenptah I.; the 5th (in the 3rd chamber), 6th (other chamber) 3rd, 8th, 9th, and 11th (in the principal chamber), of the tomb of Rameses III.; the 2nd, 3rd, 4th, and 5th in the tomb of Rameses IV. (the principal chamber); the 1st and 2nd are found in the tomb of Rameses VII. on the first corridor. The tomb of Rameses VI. contains the composition entirely complete to the commencement of the first corridor. The other tombs are more or less damaged, or they would have been able otherwise to have restored for us wholly or in part those divisions which appear to be wanting from the sometimes incomplete notices of Champollion. On the sarcophagus of Seti I. the beginning of the text is found on the outside at the foot of the chest; the 2nd and 3rd divisions follow to the right; the 4th is at the head and on a part of the left side, at which the 5th adjoins the 1st. The 6th and the 7th divisions, of which only fragments remain, occupy the two exterior sides of the lid; the 6th at the right, the 7th at the left side of the head. In

[1] Cf. Egyptian Museum, Paris.

the interior and adjoining the head, at the left side, the 8th and 9th divisions; the 10th commences at the foot; and the 11th, which extends to the right, finishes at the head, where is the 12th. There the great composition stops. Other texts, now incomplete, covered the interior part of the lid, these generally belong to the "Book of the Dead." Finally, the bottom of the chest, which is intact, shows the goddess Nu surrounded with prayers and chapters from the Book of the Dead. The general sense of the great composition (the scenes of which have no other relation than to present the variants of a same idea) is that the sun and the gods, or the souls who accompany him, are swallowed up by the earth[1] in the West, and that they arise at the East. The earth is described in certain passages as a two-headed bull,[2] or a two-headed serpent;[3] and sometimes the Egyptians, to symbolize the resurrection, represented coming forth from the serpent the heads which he had swallowed,[4] and introduced his face[5] to the sun to appoint the dawn. The nocturnal sun was a soul,[6] and had consequently the head of a male sheep; the earth, being more material, after the final scene formed the body of Osiris who surrounded Hades. The

[1] Pl. iv., F. 19, 18; pl. iii., c. 27.

[2] Pl. ii.; iii. c.

[3] Pl. xii., cf. *The Book of the Lower Hemisphere*, 8th hour.

[4] Pl. xii. A, cf. Champollion, *Notices*, Tom. II., p. 770-775.

[5] Pl. xi. B.

[6] Pl. iii. c, 26, 27.

earth had been created by the sun or Ra, seeing that the legend of the two-headed bull said, that the god rested in that which he had created.[1] It must be remarked on the subject of the creation, that this act is represented in several places as an emanation: thus the gods go out from Ra[2] or from his eye;[3] the Egyptians are the tears of the eye of Horus,[4] and the eatable plants come from the divine mouth.[5] This pantheistic doctrine existed to the XVIIIth dynasty; indeed the composition, which contains it, is found in the tombs of Amenophis III. and of Ta-user-t; and M. Naville has shown that it is also the foundation of the "Litany of the Sun,"[6] with which the royal tombs begin. The Egyptian theology allowed besides the responsibility of man, the immortality of the soul; and the subterranean world, on the sarcophagus of Seti I. is, therefore, represented in a moral, as well as a physical point of view. The underworld was the place of the chastisement of Apap, the symbol of evil, and the dwelling of the good as well as of the wicked, which were there judged to be recompensed by Ra or punished by Tum and by Horus.

[1] Pl. iii. c, 28; cf. pl. v. E, H.

[2] Pl. iv. F, G.

[3] Pl. iv., iii. E.

[4] Pl. vii., vi. D.

[5] Pl. xiii. C.

[6] See *Records of the Past*, Vol. VI.

## EXTERIOR OF THE COFFIN.

### HORIZONTAL INSCRIPTION.

This inscription runs along in a single line the five first plates of the Book of Hades; it is divided into two halves: the first (pl. II.–V.) comes from the door of Akebi to the commencement of the first scene; the second (pl. VIII.–V.) adjoins the first in going from the head, to the place where the fold of the door of T'etbi begins.

### PLATE 2.[1]

A. Words of MESTA: I am MESTA, I am thy son, OSIRIS, King, Lord of the Two Lands, RAMENMA, veracious, son of RA, SETI-MERENPTAH, veracious, I come, behold me to protect thee. I make to prosper thy dwelling, firmly, firmly, according to the order of PTAH, according to the order of RA himself. Words of ANUBIS, who is with the coffin: I am ANUBIS who is with the coffin. It is said: . . . .[2] Descend my mother ISIS . . . . .[2]

### PLATE 3.

. . . . . ,[2] on me, the OSIRIS, King, RAMENMA, veracious, (deliver the son of RA, SETI-MERENPTAH), veracious, from

[1] These references are to the plates in Bonomi's book, and the letters A, B, C, to the three horizontal sections into which each plate of text is divided, according to its position on the sarcophagus.

[2] Lacunæ.

him who acts against me. Words of TUAUMATEF: I am TUAUMATEF, I am thy son, HORUS, I love thee, I come to defend OSIRIS from him who causes his evil, and I place him under thy feet for ever, OSIRIS, King, Lord of the Two Lands, RAMENMA,

PLATE 4.

Son of RA, of his loins who loves him, Lord of Diadems, SETI-MERENPTAH, veracious, close to the great god. He says: Let the sun live, death to the tortoise! Let them turn themselves in the tomb the flesh which KEBSENUF keeps,[1] (for) the OSIRIS, King, RAMENMA, veracious. Let the Sun live, death to the tortoise! Let him be safe he who is in the tomb, the tomb of the son of RA, SETI-MERENPTAH. (Words) of NU the great

PLATE 5.

and of SEB: OSIRIS, King, Lord of Two Lands, RAMENMA, veridical, who loves me, I give thee purity on earth, and power in heaven.

I give thee thy head for ever.

PLATE 8.

Words of NU who is on the dwelling of the bark *Hennu:* This my son the OSIRIS, King, RAMENMA, veridical, his father SHU loves him, and his mother NU loves him, the OSIRIS son of RA, SETI-MERENPTAH. Words of HAPI: I am HAPI, I come, (behold me) to protect thee, I bring thee thy head . . . . .[2]

PLATE 7.

. . . . .[2] thy head, OSIRIS, King, RAMENMA, veridical, son of RA who art SETI-MERENPTAH, veridical. Words of

[1] Cf. pl. xvii. 35. [2] Lacunæ.

ANUBIS who inhabits the Divine chapel: I am ANUBIS who inhabits the Divine chapel, OSIRIS, King, Lord of Two Lands, RAMENMA, veracious, son of RA, from his womb, Lord of diadems, SETI-MERENPTAH. The great ones circulate behind (thee) and these members of thee are no more enfeebled, OSIRIS, King, RAMENMA,

PLATE 6.

ever veracious. Words of KEBSENUF: I am thy son, I come, behold me to protect thee, I join together thy bones for thee, I revive thy members for thee, I bring thee thy heart, I put it into its place within thee, I make thy house to prosper, behind thee who lives for ever. It is said: Let the Sun live, death to the tortoise! Let the bones of the OSIRIS, King, RAMENMA,

PLATE 5.

veracious, of the son of RA, SETI-MERENPTAH, veracious move, and let those move who are in their funereal foundations. Pure is the body which is in the earth, let be pure the bones of the OSIRIS, King, who is RAMENMA, veracious as RA.

## THE BOOK OF HADES.

### First Division.—Plates 5 and 4.

### PICTURES.

E. 12 *gods of the Earth* marching towards a mountain represented turned upside down.

F. Two persons, turned upside down, kneeling before the head of a jackal on a stick which is the hieroglyphic of the word neck; they cast down the hands, that is, *striking the Earth.* Underneath is the boat of the solar disk, enclosing a scarabæus: the disk is itself surrounded by an uræus with long folds, who bites her tail. *Hu* is at the prow and *Hak* at the poop.

G. A head of a male sheep on a stick surrounded by two persons kneeling, who cast down the hands, that is, again *striking the Earth.*

H. 12 *gods of the Earth of the Amenti* marching towards a mountain. This second mountain forms with the first a sort of gorge, towards which the divine boat passes. This is the entrance of Hades.

### LEGENDS.

E. Those who are born of Ra, of his substance, and which proceed from his eye. He places for them an hidden

dwelling, the Earth, which sacrifices men and gods, all the quadrupeds and all the reptiles created by this great god. The god prescribes the things when he raises in the Earth which he has created.

F. RA says to the Earth: Let the Earth be bright, shine on what has swallowed me, the murderer of man, who has been filled by the massacre of the gods. Breath to you, who are in the light, and dwellings for you. My benefits are for you. I have commanded that they should massacre, and they have massacred all beings. I have hidden you for those who are in the world:[1] let those who are in the Earth replace (my) crown! The gods say: Let this neck put forth the words of the great god who distinguishes his members. Come to us, thou from whom we go forth. Praise to him who is in his disk, the great god of numerous forms! Their food is (made) of bread, and their beverage (of the liquor *t'eser*).

G.[2] By (the organ) which sends forth the words of the great god who distinguishes his members, RA said to the gods: Let those who are in the Earth place my crown. I have hidden you for those who are in the world. I have commanded that they should massacre, and they have massacred the beings. My benefits are for you who are in the light. To you be a dwelling!

The gods who are in the Earth say to RA: Oh thou who hast hidden us, come to us, RA, thou from whom we proceed! Praise to him who is in his disk, the great god

[1] The world of the living. On the contrary, the earth, or "Set," is in the whole of this passage synonymous to the tomb, and Hades.

[2] This text is the same as that which is registered F, but incomplete and disordered.

of numerous forms ! Their food is (made) of bread, their beverage of the liquor *t'eser*, their refreshment is of water. It is made offering to the Earth to give food to those who are in it, to every one of those who are in it.

H. The hidden dwelling and those who have massacred men and gods, all the quadrupeds and all the reptiles created by this great god. The god prescribes to them the things when he raises in the Earth which he has created, to the West which he has made.

## SECOND DIVISION.—TABLETS 4 AND 3.

### DOOR.

One half of door is open on the side of the first division. On this half is a long serpent, *Saa-Set*, or the *Guardian of the Earth*, surrounded by this legend:[1]

He who is upon this door opens to RA. SAU says to SAA-SET: Open thy door to RA, throw aside the leaf of the door for KHUTI. The secret dwelling is in darkness, in order that the transformation of this god may take place. The door is closed after the entrance of this god, and the dwellers of the Earth cry out when they hear the door shut.

### SCENES.

B. Twelve personages called *the blessed, worshippers of Ra;* and twelve more, *the righteous who are in Hades.*

C. Ra's bark, with *Sau*, the god of the intellect, at the prow, and in the stern *Hakau*, who personifies the magic power of speech. Ra, represented with a ram's head, is in a chapel enveloped in the coils of the serpent *Mehen;* another serpent rears itself upright before him; four *infernal ones* are towing the bark, towards which advance seven gods, *Enpemah, Nenha, Ba,*[2] *Horus, Ua-ab, Num,* and *Se-teti;* then six personages, *the gods who are at the entrance;* behind them comes a god carrying a stick.

D. Tum leaning upon a stick, and four men

[1] Cf. Champollion, *Notices*, Vol. I., p. 776; Vol. II., p. 491.

[2] Cf. Champollion, *Notices*, Vol. I., p. 434; and *Denkmäler*, III., 282.

reversed, *the dead;* then twenty others walking with their hands tied behind them, *the criminals in Ra's great hall* (the world), *those who have insulted Ra on the earth, those who have cursed that which is in the Egg, those who have frustrated justice, those who have uttered blasphemies against Khuti.*[1]

## LEGENDS.[2]

B. These are they who worshipped RA on the earth, who fascinated APAP, who offered their oblations and presented incense to their gods, for them, after their oblations. They are masters of their refreshments, they take their meats, they seize their offerings in the porch of him, whose being is mysterious.[3] Their meats are near this porch, and their offerings near him who is within. RA says to them: Your offerings are yours, take your refreshment, your souls shall not be massacred, your meats shall not putrify, faithful ones, who have destroyed[4] APAP for me.

These are they who spoke the truth on earth, and did not rise to (prohibited) adorations.[5] They pray in this porch, live on justice, and bathe in their basin. RA says to them: Justice is for you, live on your food! Ye are the righteous. They are the masters of these their own basins, the water in which is on fire against all crime and iniquity.

The gods say to RA: Stability, RA, to thy[6] disk! Possession of the naos to him who is contained therein, under the guard of the serpent![7] May the fires of KHUTI, which

[1] Cf. Herodotus, IV., p. 184; and Diodorus, III., 8.

[2] Cf. Champollion, *Notices*, Vol. I., p. 433-435, 476, 792-796, 804.

[3] Osiris.

[4] *Rera*, a mistake for *ter*.

[5] Viz., "heresies."

[6] Lit., "his."

[7] Mehen.

are in the porches of the retreat, increase![1] They have received food as having taken their place in their cavern.

C. The great god travels by the roads of Hades. The god is drawn by the infernal gods to make the divisions which take place in the earth, to arrange the things that happen there, to examine the words in the Amenti, to exalt the great over the little amongst the gods who are in Hades, to put the elect in their places, and the dead[2] in their dwellings, and to destroy the bodies of the impious by a suppression[3] of blood. RA says: Oh! allow that I may replace the crown, that I may be master of the naos, which is in the earth, that SAU and HAKAU may join me for acting according to your interests, and making their forms and yours exist. For you ISIS[4] has calmed my[5] breath, and offerings are there. I[6] do not shut to you, and the dead do not enter after you. Your own particular office, gods.[7] The gods say to RA: Darkness envelops the road of Hades. Let the closed doors open! Let the earth open! He is drawn by the gods, he who has created them.

Their food is composed of presents, their drink is made of their refreshment; nourishment is given to them, because they are perfect in Amenti.

D. What Tum does for RA, protecting the god, worshipping his soul, and injuring his enemies: true is the word of my father RA against you, true is my word against

[1] Cf. for this word, Chabas, *Voyage d'un Egyptien*, p. 93; it is read *ua* by M. Brugsch, *Zeitschrift*, 1872, p. 10.

[2] The condemned.

[3] *Khen*(?)

[4] *Se*, a shortened form of the name of Isis; cf., the name of Osiris, VIII., c, 10.

[5] Lit., "his."

[6] Lit., "he."

[7] The sentence is not finished.

you. I am a son begotten of his father, I am a father begotten of his son. You are bound, you are tied by strong cords. I have ordained your detention. You will not free your arms again. Powerful is RA against you, his soul is fortified against you. My father prevails against you, his soul is invoked against you, your misdeeds are for you, your purposes are against you, your outrages are upon you, your curses are judged against you before RA. Your contempt for justice is upon you, the wickedness of your blasphemies is upon you. Bad for you is the judgment of my father. You are those who have done evil, who have committed crimes in the great hall (of RA): your bodies are destined to punishment and your souls to annihilation. You will not see RA any more in his forms as he passes into the retreat. O RA! praise be to RA! Thy enemies are in the place of destruction.

THIRD DIVISION.—TABLETS 3 AND 2.

DOOR.

The god arrives at this porch and enters this porch: the gods who are there magnify this great god.

All the porches or doors, are made on the same plan, and all contain a passage, horizontal above, that afterwards descends vertically, each side having a row of the objects named *Khaker-u*, or "ornaments," which often surmount the doors. At the two angles of the place where the passage curves, rise two uræi turned towards the exit: they emit balls of fire, which form a single united track extending from one uræus to the other, and surrounding the exterior of the passage, which does not descend like the other to the bottom of the picture. It is said of each uræus, *its flame is for Ra.* At both entrance and exit, with his face towards the place where the bark passes, stands a personage enveloped, whose elbows project, and of whom it is said: *he opens his arms for Ra.*

Here the porch is called *Sapt-uaua-u*, meaning "enveloped in flames;" the guardian of the upper part, or the entrance, is *Am-ua-u*, and of the lower or exit, *Sekhbesnefunen.* Behind the interior side of the passage nine mummies are leaning against the wall, one above the other, *the second Ennead;* opposite them is written:

May the porch open for KHUTI, may the door be thrown back for the inhabitant of heaven! Come! May he who travels in the Amenti arise!

Door of the serpent *Akebi:*[1] the serpent is turned towards the preceding division, and the leaf of the door open towards the division next following:

He who is on this door opens to RA. SAU says to AKEBI: Open thy door to RA, throw aside the leaf of thy door for KHUTI. He shall illuminate the darkness of the night and he shall introduce light into the hidden dwelling. The door is closed after the entrance of this god, and they who are in their porch cry out when they hear the door shut.

SCENES.[2]

B. Twelve mummies standing upright, each in a chapel with open doors, *the holy gods who are in Hades;* above stretches a long serpent. A basin from which rise the busts of twelve personages in sheaths, *the gods who are in the basin of fire;* before each of them an enormous ear of corn.

C. The bark of Ra drawn by the four *infernal ones* towards a kind of long, straight beam, with a bull's head at either end. This object, called *his bark,* is borne upon the shoulders of eight mummies standing upright, *the bearers;* upon the beam seven mummies are seated, *the gods who are within,* and a bull is near each bull's head. The cord of the solar bark is attached to each of these heads, and is further held back by the four *infernal ones,* marching towards four opposite personages, whose elbows protrude under the garments in which they are enveloped.

D. Tum leaning upon a stick opposite to the serpent Apap, together with nine personages called

[1] Cf. Champollion, *Notices,* Vol. I., p. 798.

[2] Cf. Champollion, *Notices,* Vol. I., p. 438; Vol. II., p. 492.

*the divine chiefs who repulse Apap.* Tum in the same position, opposite nine gods with sceptres, *the masters of things.*

LEGENDS.[1]

B. Those who are in their chapels, the divine members whose chapels the serpent guards. RA says to them: Opening to your chapels! My rays shall come in your darkness, you whom I found mourning, with your chapels closed upon you! Breath is given to your nostrils: I decree your favours for you. They say to RA: O RA! Come according to our wish. The great god, he does not perish who is in his presence or his train, and the great salute him. RA rejoices in getting back to the earth; the great god rises into the retreat. Their food is (composed) of bread, their drink of liquor *t'eser*, their refreshment is water. The flame which is there is given to them that they may live. The leaf of their door shuts upon them when the god rises. They cry out when they hear their door close upon them.

This is the basin which is in Hades. It is laden with these gods who are covered, and whose heads are bare. The basin is full of vegetables. The water of this basin is on fire. The birds fly away when they see its water, and when they smell the water it emits. RA says to them: Concerning you, gods who are amongst the vegetables of your basin, is that your heads should be uncovered, that mystery should be to your members and breath to your nostrils. Your own particular food is (composed) of vegetables: there are meats for you from your basin, and its water is for you, without its fire being against you, or its flame being against your bodies. They say to RA: Come to us thou who traversest[2] the earth in thy bark.

[1] Cf. Champollion, *Notices*, Vol. I., p. 796.

[2] Lit., "he who traverses."

C. The great god is drawn by the infernal gods; this great god reaches the terrestrial bark, the boat of the gods. RA says to them: O gods who bear the terrestrial bark, who carry the boat of Hades uprightness to your forms, light to your bark. Holy is he who is in it, the terrestrial bark. I trample[1] down the boat of Hades, which bears my forms: I rise into the retreat to arrange the things which take place there. NENERBESTA[2] says: Honour to the soul which was swallowed by the double bull! The god rests in what he has created. The gods say to RA: Praise be to RA! his soul is provided for as well as the earth, the gods of which hail RA, who is resting. The boat of Hades rejoices, this bark. They cry out when RA rises above them. Their offerings (are composed of) vegetables: their offerings are given them because they obey the words again.

The great god is drawn by the infernal ones of the bark. The holy one who is in the earth speaks to the Uta-u,[3] whose arms are hidden: Your particular office, Uta-u of the earth, is to roar in my father's dwelling.[4] Your heads are to be uncovered, and your arms hidden. Breath to your nostrils, overthrow to your coffins! Be masters of your food, and unite yourselves to what I have created. Their food is (composed) of bread, their drink of liquor *t'eser*, their refreshment is water. Food is given to them because of the light which envelops them in Hades.[5]

D. Done[6] by TUM for RA, which protects the god, and

[1] *Hem;* cf. Chabas, *Voyage d'un Egyptien*, p. 262.

[2] The person who is at the entrance of the next porch.

[3] The terrestrial ones(?).

[4] *Men.*

[5] They are clothed in white in the tomb of Rameses I.

[6] Tum only acts by means of his word, but his word is infallible; it had a sort of magical power.

throws the criminal: Fall! never rise again! Be fascinated! Thou shalt never be found again. Sure is the word of my father against thee, and sure my word against thee, destroyed by RA, punished by KHUTI! They say, the gods of RA's cycle who repulse APAP from RA: May thy head be cut, APAP! thy coils be cut! Thou shalt approach[1] RA's bark no more, never again shalt thou descend towards the divine boat. Fire issues from the retreat against thee. We have judged thee: Perish! They live on RA's food and on the meats belonging to the inhabitant of the Amenti. Offerings are made to them upon the earth, and libations are poured out to them as Lords of the food near RA.

TUM says to these gods: As you are the gods who bear life and sceptre, and who lean upon your sceptres, repulse APAP from KHUTI, direct blows at the serpent, the malefactor. They say, the gods who fascinate APAP: The earth is open to RA, the earth is closed to APAP! The infernal ones, the inhabitant of the Amenti, and those who are in the retreat worship RA, destroy his enemies and defend the great one against the noxious serpent. Ho! conquered by RA, enemy of RA! They live on RA's food and the meats belonging to the inhabitant of the Amenti. Offerings are made to them on earth, and libations are poured out to them as being veridical in the Amenti. Holy is that which they carry into the dwelling, where they are hidden. They cry to RA, they lament to the great god when he rises above them and passes. A shadow envelops them, and their cavern is shut upon them.

[1] *Tekennu*(?).

## Fourth Division.—Tablets 2, 8 and 7.

### DOOR.

The god reaches this porch and enters this porch. The gods who are there magnify this great god.

The porch or door, *Neb-t-s-t'efa-u*, or *the mistress of copiousness.* The person placed at the entrance of the passage is *Nenerbesta;* he bears the uræus on his forehead. The person placed at the exit is *Sta-ta.* Inside, nine mummies as in the preceding porch, the *third Ennead of the great terrestrial*[1] *god.* Opposite them:

Open the earth! Traverse Hades and sky! Dissipate our darkness! O Ra, come to us!

Door of the serpent *T'etbi:*

He who is upon this door opens to Ra. Sau says to T'etbi: Open the door to Ra, throw aside the leaf of thy door for Khuti. He shall illuminate the darkness of the night, and he shall place light in the hidden dwelling. The door closes after the entrance of this great god, and those who are in this porch cry out when they hear this door shut.

### SCENES.[2]

B. Twelve persons, called the *conductors of their essences.* Twelve figures with jackal's heads walking over *the basin of life,* called the *jackals which are in the basin of life.* Ten uræi upright in *the basin of the uræi.*

[1] *Uta*(?).

[2] Cf. Champollion, *Notices,* Vol. I., p. 826.

C. The bark of Ra, drawn by the four *infernal ones* towards a long low chapel, in which rest, each in his own compartment, nine mummies, *the gods, followers of Osiris, who are in their tombs.* Twelve women, *the hours that are in Hades,* divided into two groups of six, between which is a serpent with long coils, *Herer-t,* of whom it is said: *the serpent begets twelve little ones to eat by the hours.* Each group of hours advances towards the serpent, walking over a mountain which ends in a basin under the three hours nearest to the reptile.

D. Horus leaning upon a stick, and eleven *gods* walking towards Osiris, *the inhabitant of the Amenti,* upright upon a serpent, and shut into a naos with a cover. In the naos a mountain is pictured from which the god's head emerges. Before Osiris, an uræus, *the flame,* and behind him twelve *gods who are behind the naos;* four *masters of their pits* (or snares dug in the earth), turning towards a god with a sceptre, the *master of the destruction.*

## LEGENDS.

B. The conductors of their essences, who bathe in the deliciousness of the blood[1] of massacres with their duration:[2] they bring offerings to their dwelling.[3] RA says to them: Your particular duties, gods, amongst your offerings, are to bring your essences. Your offerings are yours; your enemies are destroyed, they no longer exist. Your spirits are in their dwellings, and (your) souls in the place of

[1] *Uter;* cf. Naville, *Textes relatifs au mythe d'Horus,* V. and XVIII., *z.*

[2] The "duration" was used to designate the "essence," or the human "genius;" cf. *Todt.,* Ch. 108, 1.

[3] Lit., "his dwelling."

passage.[1] They say to RA: Glory to thee, RA-KHUTI! Glory to thee, soul enveloped by the earth! Glory to thee for ever, Lord of the years, and of the eternity which never ends![2] Their food is (made) of offerings, their drink is water. They cry out, when they hear their doors shut upon them. Their food is given to them because they draw towards the porch Teser-t-ba-u.

They are in the circuit of this basin, towards which the souls of the dead do not rise, on account of the holiness which is in it. RA says to them: Your particular duties, gods, in this basin, are to keep your lives in your basin. Your offerings are under (your) care, jackals who place yourselves upon[3] your basin. They say to RA: Bathe, RA, in thy sacred basin, where the Master of the gods bathes, and towards which the souls of the dead do not rise; thou hast ordained it thyself, KHUTI. Their food is (composed) of bread, their drink of liquor *t'eser*, their refreshment is wine. They cry out, when they hear their doors shut upon them. Their food is given to them as being masters of the dwelling of the passage, to them, in the circuit of this basin.

They speak when RA comes towards them; the souls are repulsed, the shades are destroyed on hearing the word of the Uræi. RA says to them: Your particular duties, Uræi, in this basin, are to keep your flames and your fires for my[4] enemies, and your brazier for wicked mouths. Glory be to you, O Uræi! They say to RA: Come to us! Rejoin TANEN![5]

[1] Cf. "The retreat of the passage," *Todtenbuch*, Ch. 125, 28; and Maspero, *Mémoire sur quelques papyrus du Louvre*, p. 23; it is one of the names used to designate Hades.

[2] Cf. Chabas, *Réponse à la critique*, p. 40.

[3] *Ter*, literally "by;" cf. Chabas, *Papyrus magique Harris*, VIII., 13.

[4] Lit., "his."

[5] The earth personified.

C. The great god is drawn by the infernal gods, he advances into the retreat and acts according to the things which are in it. Draw me, infernal ones! Look at me! I have created you. Heaviness to your arms by means of which you draw me! Retreat[1] towards the eastern heavens, towards the dwellings which support SAR,[2] that mysterious mountain (where) that light spreads amongst the gods who receive me, when I go forth from amongst you and from the retreat. Draw me, I act according to your things, in the porch which hides the infernal ones.

RA says to them: Lo, behold me, gods! I strike those who are in their tombs. Rise, gods! I give you your instructions: you who are in your tombs, guard the souls, live on their filth, feed on their dirt,[3] rise before my disk, comfort yourselves by my light! Your particular office in Hades is in accordance with what I ordained for you. Their food is (composed) of flesh, their drink of liquor *t'eser*, their refreshment is water. They cry out, when they hear their doors close upon them.

They stand upon their basins to guide RA with their hands. RA says to them: Listen, hours! I call you, eat[4] your repast, and take your places in your porches, your faces in shadow, and your backs in the light. Rise! The snake,[5] live on what comes forth from it. Your office in Hades is to eat what the snake brings forth, and to destroy what comes forth from it. Lead me! I have begotten you,

[1] This word generally has the sense of "causing to retreat."

[2] Osiris; cf. the name of Isis, Tablet IV., c.

[3] *Aua-u*; cf. the verb *ua*, meaning "to decay," Pierret, *Études égyptologiques*, Vol. II., p. 126.

[4] Lit., "make."

[5] *Herer-t*, this word, which is feminine, has the general meaning of "reptile;" cf. Tablet V., E and H.

and I have done it in order that homage may be rendered (to me). Rest, hours! Their food is (composed) of bread, their drink of liquor *t'eser*, their refreshment is water. Their food is given to them (made) of what appears amongst the elect.

D. What HORUS does for his father OSIRIS, protecting him, and giving him back the crown: My heart returns[1] to thee, my father, (thee whom) I vindicate against those who act in opposition to thee, and (who art) protected (by me) in thy things. Rule OSIRIS! Culminate, inhabitant of the Amenti! Thy particular office is to rule Hades, sublime forms in the retreat. The elect dread thee, the dead fear thee. I have replaced thy crown. I have examined here (thy) feebleness.

The gods say to the inhabitant of the Amenti: Exaltation to the infernal one, acclamation to the inhabitant of the Amenti! Thy son HORUS has replaced thy crown; he protects thee, he massacres thy enemies, he brings for thee the joy in thy members, OSIRIS inhabitant of the Amenti.

The inhabitant of the Amenti says: Come to me, my son HORUS! Defend me from those who acts in opposition to me: throw[2] them to the Master of destruction, who is the guardian of the pits.

HORUS says to the gods who are behind the naos: Examine for me, gods, into what is behind the inhabitant of the Amenti. Rise! do not retreat! Be strong! Come! Feed[3] on the bread of HU and the drink of MA. Live on what my father lives on. (Your) office in the retreat is for you to be behind the naos, in accordance with RA'S command. I call you, and behold I act according to your things. Their food is (composed) of bread, their drink of

[1] Lit., "remounts" (the river in a bark).

[2] *Ut*(?).

[3] *Terp.*

liquor *t'eser*, their refreshment is water. Their food is given to them as guardians of the things in the naos.

HORUS says to these gods: Strike the enemies of my father, chastise in your pits[1] for the evil they have done to the great one who has been found, (to) my father. Your particular duties in Hades are to keep the pits of fire, in accordance with RA's command, which I make known to you, behold, acting according to your things.

This god stands opposite to the pits.

[1] On this word cf. Naville, *La Litanie du Soleil*, p. 78.

## Fifth Division.—Tablets 7, 6, and 5.

### DOOR.

The great god reaches this porch and enters this porch, this great god is worshipped by the gods who are there.

The porch *Arit.* The guardians of the passage have jackal's heads and are clothed in white: the one at the entrance is *Aau,*[1] and the one at the exit *Tekemi.* Inside, nine mummies, *the fourth Ennead,* and opposite them:

Let our doors be thrown aside, let our porches open for Ra-Har-Khuti. O Ra, come to us, great god, mysterious image![2]

Door of the serpent *Tek-her.*

He who is on this door opens to Ra. Sau says to Tek-her: Open thy door to Ra, throw aside the leaf of thy door for Khuti. He shall illuminate the darkness of the night, and he shall bring light into the hidden dwelling. The door closes after the entrance of this great god, and those who are in this porch cry out, when they hear this door shut.

### SCENES.

B. Twelve men in an attitude of adoration, *the worshippers who are in Hades.* Twelve *bearers of cord in (the infernal regions).*[3] Opposite, four gods with sceptres.

C. The bark and *the infernal ones.* Nine persons

[1] *Amu,* after the tomb of Seti I., Champollion, *Notices,* Vol. I., p. 770.

[2] "Master of mysteries;" id.

[3] Cf. Champollion, *Notices,* Vol. I., Tomb of Seti I., p. 772.

enveloped, with protruding elbows, holding a long serpent, *the bearers of Nenut'i.* Twelve men walking, *the human souls which are in Hades.* Opposite, a god with a sceptre, *he who is at his angle.*

D. Horus with a hawk's head, leaning upon a long stick, and sixteen men called *the Men, the Aamu, the Nahesu,* and *the Tamehu.*[1] Twelve personages carrying a long serpent, above which and behind each of them, except the last, is the hieroglyph of the duration, *the bearers of the duration in the Amenti.* Eight persons, *the divine chiefs of Hades.*

## LEGENDS.[2]

B. They do homage to RA in the Amenti, and exalt HAR-KHUTI; they have known RA on the earth, and have made oblations to him; their offerings are in their place, and their honours in the holy place of the Amenti. They say to RA: Come RA! remount Hades! Glory to thee! Enter amongst the holy things under the serpent MEHEN! RA says to them: Offerings[3] for you, blessed ones! I am satisfied with what you did for me, whether I was shining in the Eastern heavens, or whether I was setting in the sanctuary of my Eye. Their food is (composed) of RA's bread, their drink of his liquor *t'eser;* their refreshment is water. Offering is made to them on earth, on account of the homage (which they render) to RA in the Amenti.

[1] The Egyptians, the Asiatics, the Negroes, and the Libyans.

[2] In the *Notices* of Champollion, this division is found entirely, after the tomb of Seti I. (p. 775 to 772), which allows some corrections and additions to the text of the sarcophagus; cf. *Denkmäler,* III., 136.

[3] In Ra's discourse, the text plays upon the different meanings of the word *hatap.*

The bearers of cord in the Amenti, those who prepare the fields of the elect. Take the cord, draw, measure[1] the fields of the manes, who are elect in your dwellings, gods in your residences, deified elect in order to rejoin the country, proved elect, in order to be within (the boundary of) the cord; justification is for those who are (there), and there is no justification for those who are not (there). RA says to them: It is justice, the cord in the Amenti. RA is satisfied with the measurement. Your own possessions, gods, and your own domains, elect, are yours.[2] RA creates your fields and appoints you your food: eat.

Oh! advance, KHUTI! the gods are satisfied with their possessions, the elect are satisfied with their dwellings. Their food is from the country of Aalu, and their nourishment is (composed) of what it produces. Offerings are made to them on earth, for the fields of the country of Aalu.

RA says to them: Holiness to you, cultivators, who are the Lords of the cord in the Amenti! (Oh! settle some fields, and give to the gods and the elect, all of them, what has been measured in the country of Aalu. They give fields and meat to the gods and to the souls that are in Hades. Their nourishment is from the country of Aalu, and their food is (composed) of what it produces.)[3]

C. The great god is drawn by the infernal gods and advances into the retreat. Draw for me, infernal ones! Do me homage, you who are in the stars,[4] in order (to have) strength in your cords with which you draw me, firmness in your arms, swiftness in your legs, protection for your souls, praise for your hearts. Open the good way to the caverns of mysterious things!

[1] *Sta.*

[2] Cf. Champollion, *Notices*, Vol. I., p. 772.

[3] Idem.

[4] The astronomical ceilings of the royal tombs represent the divine bark as drawn by stars personified in Hades.

Those who are in this picture, bearers of this serpent, draw, and RA[1] reaches them, to place himself in the porch Neb-t-Hau.[2] The serpent goes towards it without passing beyond. RA says to them: Draw NENUT'I! Do not leave him any outlet that I may rise above you. Covering to your arms, destruction to what you guard, you who guard what my forms become, you who wrap up what my splendours become! Their food is to hear the word of this god. Offerings are made to them, because they hear the word of RA in Hades.

Those who have spoken the truth on earth, and magnified the forms of god. RA says to them: Praise be to your souls, breath to your nostrils, and vegetables for you from your country of Aalu! You are from amongst the righteous. Your dwellings are for you, at the angle where those who are with me examine words[3] in it. Their food is (composed) of bread, and their drink of liquor *t'eser;* their refreshment is water. Offerings are made to them on earth as blessed ones, according to what belongs to them.

RA says to this god: Let the great one who is at his angle call the souls of the righteous and put them in their dwellings, near the angle of those who are with me myself.

D. HORUS says to RA's flocks, which are in the Hades of Egypt and the Desert: Protection for you, flocks of RA, born of the great one who is in the heavens, breath to your nostrils, overthrow to your coffins! You yourselves are tears of my Eye, in your persons of superior Men.[4] You, I have created you in your persons of Aamu:[5] SEKHET has created them, and she defends[6] their souls. You, I have

[1] Cf. Champollion, *Notices*, Vol. I., p. 770.

[2] The next porch. This name means, "the mistress of duration."

[3] Cf. Champollion, *Notices*, Vol. I., p. 772.

[4] *Rut*, Egyptians. [5] Asiatics.

[6] M. Naville thinks this word means here "to create;" *La Litanie du Soleil*, p. 23.

shed abroad my seed for you, and I have comforted myself with a multitude come forth from me in your persons of Negroes: HORUS has created them, and he defends their souls. (You), I have sought my Eye and I have created you in your persons of Tamehu:[1] SEKHET has created them and she defends their souls.

Those who settle the duration, make the days of the souls who are in the Amenti dawn, and appoint for the place of destruction. RA says to them: Being the gods, inhabitants of Hades, who carry METERUI[2] to measure the duration, draw METERUI, measure the duration, by him, of the souls that are in the Amenti appointed for the place of destruction, destroy the souls of enemies, appoint for the place of destruction! Let them not see the mysterious retreat! These are the divine magistrates who destroy the enemies. Their food is that of the veridical ones. Offerings are made to them on earth, because the true word is in them. They order destruction and its registering for the duration of the souls in the Amenti. Let your destructions be for the enemies, and your registry for the place of destruction! I am come, (I), the great one, HORUS, to examine my body and to send scourges upon my enemies. Their food is (composed) of bread, their drink of liquor *t'eser*, their refreshment is water. (Offerings are made to them on earth, (as being those who) do not enter the place of destruction.)[3]

[1] Libyans.

[2] Name of the serpent that serves as a cord for these gods; the name means "equity."

[3] Cf. Champollion, *Notices*, Vol. I., p. 772.

## Sixth Division.—Plates 5, 18 and 19.

### DOOR.

The god arrives at this pylon and enters this pylon: this great god is glorified by those who are there.

The pylon *Neb-t-hau.* At the entrance *Ma-ab* (the just heart), and at the outside *Sheta-ab* (the mysterious heart); in the interior, twelve mummies, *the gods and the goddesses who are in this pylon:* opposite them:

Come to us, thou who art on the horizon, great god, who openest the retreat! open the holy gates, draw back the mysterious doors.

Between this portion of the pylon and the door occurs a scene which is accompanied by legends in secret writing.

### SCENE.

Overhead appears the inscription: *Ser her tuau set tenu,* (Osiris, master of Hades, Earth, and Tanen); a sort of ceiling is then placed over the scene: it bears in the upper portion a row of ornaments like those of the alleys, and in the lower part four heads upside down, which Champollion[1] and Mr. Goodwin[2] have taken for heads of gazelles, and which are named *hahi-u* (perhaps oxen).

Osiris, or *Ser,* is seated on a throne at the top of a staircase, the nine steps of which bear each a personage: the nine persons compose *the Ennead which accompanies Ser.* Before the god is a mummy

[1] *Notices,* Tom. II., p. 495.

[2] *Zeitschrift,* 1873, p. 139.

supporting on its shoulder a pair of scales, in one of the scales of which is the bird of evil.

Behind the mummy a boat is moving away which contains a monkey which is driving a pig, *the devourer of the arm*, symbol of Typhon, as author of the eclipses or of the phases of the moon.[1] The sarcophagus of T'aho [2] has further, on the same level as the boat, and behind the mummy, a person raising a hatchet towards Osiris.

In the upper part, and turned towards Osiris, is *Anubis, who has nourished his father* (Osiris). Below, under the throne, are *the enemies of Ser.*

## LEGENDS.

Mr. Goodwin [3] has translated a portion of the legends which accompany this scene, availing himself, with regard to the enemies of Osiris, of the sarcophagus of T'aho, on which the same passage is written in ordinary hieroglyphics. Mr. Le Page Renouf [4] has modified the interpretations of Mr. Goodwin in some points, from the tomb of Rameses VI.,[5] which furnishes some useful variants.

These two scholars could not understand the portion of the inscription which proceeds from Osiris to Anubis, because they have not remarked that it is divided into two parts, one of which refers to

[1] Cf. *Todtenbuch*, Ch. 112; Plutarch, *Isis and Osiris*, 8, 18, 42, 55; and Herodotus, II., 47, 48. Osiris was represented in one of his characters as a lunar god.

[2] Museum of the Louvre.

[3] *Zeitschrift*, 1873, p. 138.

[4] *Zeitschrift*, 1874, p. 101-105.

[5] Champollion, *Notices*, Tom. II., p. 495, 496.

Osiris, and the other to the animals. The first appears to be blended with the second, which is placed over it without any separating space, on the sarcophagus of Seti I., although their columns do not correspond the one with the other; but the distinction of the two texts appears on the tomb of Rameses VI., in their general order, as well as in their interior arrangement. It would be easy to divide them on the version of the sarcophagus by drawing a horizontal line from the feet of Anubis.

The first text is written in the usual order, and the second in a retrograde order.[1] The texts of the tomb and of the sarcophagus are very incorrect here, but on comparing them their faults appear. Thus, the first two columns of the legend of animals ought to be read, according to the tomb, *au ntesen sheta nti-u khu-u*, while on the sarcophagus the word *khu-u* terminates the first line instead of terminating the second, and the *sh* of *sheta* has been carried back to the beginning of the third line, where it is wrongly followed by the marks of the plural. In the legend of Osiris, the order of the first two lines is inverted on the sarcophagus, and the final groups of the two versions, which follow the words *neter kha-f* repeated in a confused manner, appear as if they ought to be read: *ar-f tua-u-f tennu.*

Now, the following is an interpretation of all the legends, an interpretation supported by several remarks made by Mr. Goodwin and Mr. Le Page Renouf, but necessarily remaining conjectural in certain parts.

[1] The same order occurs in the two legends which are under the throne of Osiris.

Legend of the enemies:

His enemies (are) beneath his feet; the gods and the elect (are) before him; enemy of the infernal dead, he keeps back the enemies, he destroys them, he accomplishes their massacre.

Legend of the bearers of the hatchet and of the scales:

The bearer of the hatchet and the bearer of the scales protect the inhabitant of the Amenti, (who) takes his repose in Hades, and traverses the darkness and the shadows. Happiness (is) above, and justice below. The god reposes, and sheds light produced by truth which he has produced.

Legend of the monkey:

The diver, (when) this god rises, he gives up (the pig) to the plagues.

Legend of Anubis:

O ye who bring the word just or false to me, he, THOTH, examines the words.

Legend of the animals:

They, they hide those which are in the state of the elect. They, the country (belonging) to them, is Ameh[1] in the land. Behold, these are they whose heads issue. What a mystery is their appearance, (the appearance) of your images!

Legend of Osiris.

The examination of the words takes place, and he strikes down wickedness, he who has a just heart, he who bears the words in the scales, in the divine place of the examination of the mystery of mysteries of the spirits. The god who rises has made his infernal (companions) all.

[1] One of the infernal abodes.

Door of the serpent *Set-m-ar-f* (he who has fire in his eye):

He who is on this door opens to RA. SAU says to SET-M-AR-F: Open thy gate to Ra, put back thy door for KHUTI. He will illuminate the darkness and the shades, and place light in the hidden abode. The door is closed after the entrance of this great god, and those who are in this pylon cry out, when they hear this door closing.

## EXTERIOR SIDES OF THE LID.

### SCENES.

There remains only one fragment of the scenes and of the legends of this division, but Champollion has given an analysis of it after the tomb of Rameses VI.[1] and his *Notice* will fill up some gaps here.

A. Five persons bearing on their head a loaf, or a bread-basket according to Champollion. Six other persons bearing on their heads an ostrich feather. The first (*the happy ones, bearers*) *of food*, ought to be twelve in number, as well as the second, *the just ones*, (*bearers of the emblem of justice*).[2]

B. Two of the four *infernal ones.* Tum and a series of six posts with the head of a jackal, to each of which are attached two prisoners, called, with the exception of the second and sixth post, *the enemies.* By the side of the first post, *the post of Ra*, are two sacred eyes, called here *neter*, after what is in the tomb of Rameses III., quoted by Champollion ; by the side of the second post, *Tum*, a person in a mummy shape and with prominent elbows, *Afat;* by the side of the third, which ought to be *Kheper*, according to the tomb of Rameses III., the person in a mummy shape

[1] *Notices*, Tom. II., p. 501-504.

[2] *Id.*, Tom. I., p. 415. Tomb of Rameses III.

is not *Ankh*, as in this tomb, but its name begins with a *t* and ends with an *a;* by the side of the fourth post, or *Shu*, a person in a mummy shape, *Sent-u;* by the side of the fifth, or *Seb*, a person in a mummy shape, *Aka-se;* from the tombs of Rameses III. and of Rameses VI., the sixth post ought to be *Ser*, who had as an attendant *Aaker;* a seventh post, which is wanting here, is *Shaf-her* (tomb of Rameses VI.), or *Her-shaf-her* (tomb of Rameses III.). A god with a sceptre stood before this scene (tomb of Rameses VI.).

C. Five persons who bend towards an enormous ear of corn (*those who labour at the harvest in the infernal plains*). A bearer of a sickle with this inscription: *these* (*are the reapers*). On the tomb of Rameses VI., the first persons are preceded by a god leaning on a staff, *the master of joy*,[1] they are twelve in number, and there are seven reapers.

## LEGENDS.

A. (Those who have offered incense to their gods, the purifiers of their persons . . . .)[2]

The just ones, their justice is verified, for them, in presence of the great god, destroyer of wickedness. OSIRIS says to them: You are just, truly. Be happy, thanks to what you have done, in the (same) state as those who follow me, and who dwell in the abode of him whose spirits are holy. Live on your food and on theirs . . . .[2] be masters of the waters of your lake . . . . .[2]

[1] Surname of Horus, assimilated to Khons. Cf. *Denkmäler*, III., 274.

[2] Lacunæ.

B. (The great god is pulled along by the infernal gods, and those who pull RA along, say: Let the disk arise!) . . . . .[1] (The great god arrives at the posts of SEB, by which the enemies are counted after the examination of the words in the Amenti. SAU says to this god arriving at the posts of SEB), place of reckoning:[2] RA, thou arrivest at the posts of SEB. TUM says to the posts: Guard the enemies, punish the wicked! Gods who are behind the posts and who are behind SEB, I grant you permission to strike the prisoners, and to guard the wicked. Let them not escape from your hands, let them not fly from your fingers, being enemies. Watch over the massacre, according to the orders you have received from the Founder . . . .[1] of his body, who created Hades by his limbs.[3] He has marked you out to strike, he examines you with regard to what you do . . . . .[1]

C. (They labour at the harvest, they collect the Corn[4] and the nutritious grain. Their seeds are favoured in the land by the light of RA, when he appears, warms (them) again, and rises above them. The Lord of joy says to them: May your seeds be favoured. That your shoots may grow green. That your offerings may be for RA,) . . .[1] That the Corn may grow. That SER may become the nourisher of the infernal ones, at the sight of . . . .[1] It is he who is in the fields of Hades. They collect their harvest, and they say to RA: May prosperity be in the infernal fields! That RA may shine on the limbs of SER! When thou shinest forth, vegetation springs up, great god, creator of the grain! Their food is (made) of grain, their drink of the liquor *t'eser*,

[1] Lacunæ. [2] *Heseb*, according to the tomb of Rameses VI.

[3] *Sent-u.* Cf. on this word Naville, *La Litanie du Soleil*, p. 34, 44, 55.

[4] This word has the divine determinative. The Corn-god is named in the "Instructions of Amenemha I.," *Records of the Past*, Vol. II., p. 9, Second edition.

their refreshment is of water. Oblations are made to them for the harvests of the infernal fields.

The bearers of sickles reap the grain in their fields. RA says to them: Take your sickles! (Reap your grain. It is granted you, . . .[1] your abodes that you may unite yourselves to me in the cavern of the most mysterious of forms. Honour to you, reapers! Their food is (made) of bread, their drink of the liquor *t'eser*, their refreshment is of water. Offerings are made to them, on earth, as bearers of sickles in the fields) of Hades.

[1] Lacuna.

## Seventh Division.—Plate 19.

What remains of this division includes five fragments, the second of which wrongly occupies the third place on Plate 19.[1] Champollion has given an account of the scenes and legends from the tomb of Rameses VI.[2]

### DOOR.

. . . .[3] this god (is glorified) by the gods who are there.

The guardian of the egress is *Shepi;* inside nine mummies, and opposite them:

. . . .[3] god who openest the retreats, open the holy pylons, put back the mysterious door.

Door of the serpent *Akhen-ar-ti* (closed eyes).

He who is on this door opens to Ra; Sau says: . . . .[3] He will drive away the darkness and the shades, and place light in the concealed abode. The door closes . . . .[3] The souls who are in this pylon cry out when they hear the door closing.

### SCENES.

A. Three complete bearers of rope,[4] and seven others, the lower part of the body of which alone remains, *the bearers of the rope* (*who bring forth the mysteries, the bearers of the devourer, who bring forth the infernal ones*). On the tomb of Rameses VI. the rope has the head of a serpent.

[1] Cf. pl. 1. [2] *Notices,* Tom. II., p. 504, 505. [3] Lacunæ.

[4] These figures are entire, those on the other fragment are portions only.

B. The solar bark. Seven gods carrying a sceptre in their hand, *the masters of the* (*things in the Amenti*). Two mummies, *the male gods.* On the tomb of Rameses VI. there are twelve of the former and four of the latter.

C. A god leaning on a staff, *he who conceals the mysteries.* Six mummies stretched out flat, and their arms pushed forward on funereal couches, *the elect* . . . .[1] *beneficent.* According to Champollion they would have been named *the divine chiefs* on the tomb of Rameses VI.

LEGENDS.

A. Those who hold the rope and carry it. RA rises, and the heads issue which are in the rope. They pull along RA towards their pylon, while they pull back towards the gate of NUN. They examine . . . .[1]

B. This great god is pulled along by the infernal gods. They say, those who pull along RA: Let those who are in Hades shout aloud to RA who is in his mysteries! Let him examine your words, and destroy the enemy for you. . . . .[1] Mystery to your forms, stability to your forms. Pay homage to him in your transformations . . .[1] (masters) of the things in Amenti. Examine me in your examinations, order punishment for my enemies, as I have granted it to you (in) my justice, order . . . .[1] to defend his son. What belongs to thee in Tanen, is that thy sacred[2] body may have Amenti; what belongs to thee in NU, it is that thy soul should govern heaven. Their food is (made) of bread, and their drink of the liquor *t'eser.* . . .[1]

[1] Lacunæ.

[2] *Ter-t* instead of *Teser-t.* Cf. pl. viii. A, and pl. ix.

C. He who conceals the mysteries says to them: Oh, elect! Oh, infernal ones, unveiling of your faces! Disappearance of your darkness! . . . .[1] Proceed, come, seize the source, invoke the souls, be provided, seize the food, feed yourselves . . . .[1] draw up for yourselves fresh water in the lakes of the angles of Hades . . .[1]

[1] Lacunæ.

## INSIDE OF THE SARCOPHAGUS.

### EIGHTH DIVISION.—PLATES 15, 14, 13.

#### DOOR.

The great god arrives at this pylon, and enters this pylon: this great god is adored by the gods who are there.

The pylon *Bekhekhi.* At the entrance *Benen,* and at the inside *Hepti.* In the inner part, nine mummies, *the Ennead;* opposite them:

Come to us, thou who art on the horizon, great god, who openest the retreats! open the holy pylons, draw back the mysterious door.

Door of the serpent *Set-her* (face of fire):

He who is on this door opens to RA. SAU says to SETHER: Open thy gate to RA, draw back thy door for KHUTI. He will illuminate the darkness and the shades, and place light in the concealed abode. The door closes after the entrance of this great god, and the souls who are in this pylon cry out, when they hear the door closing.

#### SCENES.[1]

A. Twelve persons proceeding, *the divine chiefs who give bread and offer vegetables to the souls in the lake of flame;* nine birds, with a human head, and two

[1] For the scenes and legends, cf. Champollion, *Notices,* Tom. II., p. 516-519, tomb of Rameses VI.

arms in adoration, *the souls who are in the lake of flame:* opposite a god carrying a sceptre.

B. The boat and *the infernal ones.* A god leaning on a staff, *he who is in the Nun;* a long tank containing, in groups of four, according to the different positions of swimming, sixteen persons, *those who bathe, those who float, those who swim, and those who dive.*[1]

C. Horus leaning on a staff, and twelve men, *the burnt enemies of Osiris,* having their arms tied in different ways, in groups of four. Opposite the first, and flinging fire in his face, the enormous serpent *Kheti,* or *fire,* the body of which forms seven folds, and supports between each fold a mummified god. *The gods who are upon Kheti* are seven in number.

## LEGENDS.

A. They lead the souls over the vegetables in the lake of flame. RA says to them: . . .[2] Magistrates of the gods, great ones[3] of the lake of flame, who place the souls over their vegetables, let them possess their bread for themselves! offer your loaves, bring your vegetables to the souls marked out for nourishment in the lake of flame. They say to RA: The loaves are given, the vegetables are brought to the souls whom thou hast marked out (for) nourishment in the lake of flame. Oh! the way is good! He invokes thee, he who is in Amenti,[4] and they invoke thee, who are in

[1] Chabas, *Antiquité Historique,* p. 75; cf. *Book of the Inferior Hemisphere,* 10th hour.

[2] A word wanting. [3] *Shenni-u.* [4] Osiris.

Tatnen.[1] Their food is (made) of bread, their drink of the liquor *t'eser*. Offerings are made to them on earth as called from among the divine magistrates.

They are in the country of flame; they receive their bread, and are in possession of this tank. They cry out to this great god. RA says to them: Eat your vegetables, feed on your bread. Repletion to your stomachs, glory to your hearts! Your vegetables are from the tank of flame: inaccessible is your tank.[2] Cry out to me, invoke me: I am the great one, the body of Hades.[3] They say to RA: Glory to thee, the greatest of masters. Praise to thee, greatness! Hades is thine, at thy will: thou hast made it secret for those who are in its caverns; heaven is thine, at thy will: thou hast made it mysterious for those who are in it. The earth belongs to thy mummy, heaven belongs to thy soul; place thyself, RA, in what thou hast created. Their food is (made) of bread, and their vegetables of annual plants;[4] their refreshment is of water. Offerings are made to them on earth as souls[5] from the lake of flame.

B. The great god is towed along by the infernal gods, and they, those who tow along RA, say: Praise in heaven to the soul of RA, adoration[6] on earth to his body! for heaven is renewed with his soul, for the earth is renewed with his body. Oh, we open to thee the retreat, we prepare for thee the ways of Aker-t. Unite thyself, RA, to what thou hast made mysterious: the mysteries are adored in thy forms.

[1] The earth. Cf. pl. vii. B. The word is equivalent here to Amenti elsewhere (pl. xix. B), it is opposed to heaven.

[2] Literally, "*his* tank." [3] Cf. pl. xviii. B.

[4] Cf. the word which M. Chabas has translated "fresh vegetables," *Mélanges Egyptologiques*, 3rd Series, Vol. II., p. 128.

[5] Cf. tomb of Rameses VI.

[6] *Saa-u*. The word has the determinative of land through confusion with another word.

Oh, we pull thee along, RA, we guide thee, great one who dwellest in heaven. Approach the submerged who are in the water, and advance over them.

The dweller in Nun says to the submerged who are in (the water), to the swimmers who are in the water: See RA who rises in his boat, the greatest of mysteries! He orders the things of the gods, he acts according to the things of the elect. Oh, arise, manes! Come, RA orders your things. RA says to them: Lift up to your heads, bathers, movement to your arms, you who float, swiftness to your legs, swimmers, breath into your nostrils, divers! Be masters of your waters, repose yourselves in your tank, walk into the Nun, move onwards in the water. Your souls are on land: they eat their food without being destroyed. Their food is (made) of offerings of the land. Oblations are made to them on earth as to him who is in possession of his offerings in the wide earth, and as to him whose soul is not in the earth. Their food is (made) of bread, their drink of the liquor *t'eser*, their refreshment is of water.

C. What HORUS does for his father OSIRIS. The enemies who are in this scene, HORUS adjudges to them their punishment. HORUS says to them: Ties[1] to your arms, enemies of my father, be deprived of power from your arms to your heads, powerless! You are bound behind, wicked ones.[2] RA[3] will sacrifice you, you shall be no longer in existence, your souls shall be destroyed. They shall live no longer, on account of what you have done against my father OSIRIS:[4] you have despised the mysteries, you have torn the image from the sanctuary. Powerful is the word of my father OSIRIS against you, powerful is my

[1] *Senehu*, cf. tomb of Rameses VI.

[2] Cf. tomb of Rameses VI.

[3] The word is not on the tomb of Rameses VI.

[4] Ser, on the tomb of Rameses VI.

word against you. You have rejected the mysteries for the repose of the great one who has begotten me in Hades: Oh, be no longer in existence, destroyed!

HORUS says: My KHETI, great fire, of which this flame which is in my Eye is the emission, and of which my children guard the folds, open thy mouth, draw wide thy jaws, launch thy flame against the enemies of my father, burn their bodies, consume their souls, by this fire from thy mouth, by this flame which is in thy belly. My children are against them: they destroy (their) souls;[1] those who have issued from (me,)[2] are against them: they exist no longer! The fire which is in this serpent bursts forth, a scourge against the enemies, when HORUS calls him.

He who can charm this serpent is as one who goes not to his fire, (and as one whose soul is not in the earth. Their food is made of bread, their drink of the liquor *t'eser*, their refreshment is of water).[3] Offerings are made to those who are upon this great serpent.

[1] *Ba-u*, on the tomb of Rameses VI.

[2] Tomb of Rameses VI.

[3] It seems as if there was some confusion between the end of this legend, and the end of the former legend.

## Ninth Division.—Plates 13 and 12.

### DOOR.

The great god arrives at this pylon and enters this pylon: this great god is adored by the gods who are there.

The pylon *Aa-t shefsheft-u.* At the entrance *Aneh-f-ta*, and at the inside *Remen-ta.* In the interior, nine mummies, *the Ennead;* opposite them:

Come to us, dweller on the horizon, great god, who openest the retreat! open the holy[1] pylons, draw back the mysterious door!

Door of the serpent *Ab-ta:*

He who is on this door opens to Ra. Sau says to Ab-ta: Open thy gate to Ra, draw back thy door for Khuti. He will illuminate the darkness and the shades in the concealed abode. This door closes after the entrance of this god, and the souls which are in this pylon cry out when they hear this door closing.

### SCENES.[2]

A. Four *gods of the south,* bearing instead of a head the crown of the south and the *uræus*, pull a rope which appears to bring towards them a staff

[1] *Ser,* this word is here in secret writing.

[2] Cf. for the scenes and legends, Champollion, *Notices,* Tom. II., p. 519-522, tomb of Rameses VI.

surmounted by a head bearing the crown of the south: the rope is held opposite them by a person named *the master of the prow.* This scene has a corresponding one, an analogous group, in which the crowns of the south are replaced by those of the north, and in which the person who is opposite the four gods of the north, is *the master of the stern.* Between the two groups, a hawk-headed sphinx bearing the crown of the south, *Horus who is in the boat*, has on its back a human head, *Ana*, bearing here the crown of the south, and on the tomb of Rameses VI., the complete crown ;[1] this head belongs to a second sphinx on the tomb of Rameses III.[2] On the hawk-headed sphinx, a god with the heads of Horus and of Set, *double-headed*,[3] stretches its arms towards the two heads of the sphinx ; the head of Horus is turned towards the hawk's head, and the gods of the south ; the head of Set towards the human head and the gods of the north : Horus consequently appears to represent the god of the south, and Set the god of the north :[4] here the human head which is on the side of Set has nevertheless the crown of the south, but this crown belongs also to Set.[5] A double serpent having on each side four heads and four pairs of legs, *Shemti :* between it and in front, a person named *Apu.* Another

[1] That is, composed of that of the South and that of the North of Egypt.

[2] Champollion, *Notices*, Tom. I., p. 420.

[3] Cf. pl. x., *a*.

[4] Cf. the Sallier Calendar, 29th of Athyr.

[5] Cf. "Tablet of 400 Years," *Records of the Past*, Vol. IV., p. 33.

double serpent, *Bata*, each head of which bears the crown of the south: over it is a sort of double reptile, *Tepi*,[1] having on each side four pairs of legs, and four human heads, the first of which raises two arms in adoration: between it, *Abt;* opposite, two persons holding by the two ends a bent object, which on the tomb of Rameses VI. is a net.

B. The boat and the four *infernal ones*. Six persons holding the same object in the form of a wand, as the two persons of the former scene, *the masters of words which fascinate;* four monkeys, *the protectors of Ra*, and four women, *the protectresses of Ra*, also holding a net; three *pikemen*, holding in one hand a lance, and in the other a rope, which terminates in the hands of a person stretched out on the ground, *Aai* or *the Ass:*[2] he has on his head the solar disk, by the sides of which are the two ears of an ass, and he seems to raise himself by the means of the rope. Opposite him the serpent *Apap*, over which is the serpent *Shes-shes*, which forms the end of the tail of a crocodile.

C. Four persons with a human head, *the souls of Amenti*, four with the head of the Ibis, *those who accompany Thoth*, four hawk-headed, *those who accompany Horus*, and four ram-headed, *those who accompany Ra*, holding a rope which terminates at the body of a

[1] Cf. Champollion, *Notices*, Tom. II., p. 525, 612, 622, tomb of Rameses VI.

[2] Cf. Diodorus, I., 97; Champollion, *Notices*, Tom. I., p. 428, 429, 755; *Denkmäler*, III., 203; Naville, *La Litanie du Soleil*, pp. 49, 50, 55, 56; and *Todtenbuch*, ch. 125, l. 40.

double serpent, having two heads and two pairs of legs, *Khepri*. On a coil which appears to belong to this serpent, is perched a hawk with the *pschent* on its head, *Har-tuau-ti*, with an *uræus* on each side.[1] Opposite, the rope issues from beneath the serpent, and is carried by eight persons, *the masters*.

## LEGENDS.

A. Those who are in this scene rise for RA. RA says to them: Take your heads, gods! Pull forward with your rope of the prow! Oh, be born, gods! Oh, shine forth, gods! Be born, gods! Shine forth, gods, at my birth in the retreat, at my shinings in the place of concealed things! This god arises for RA; the two-headed, this double god, enters when RA rises above him. RA says to them: Let your heads be yours, gods! Oh, take your crowns of the North, pull with the rope of the stern of the boat, of him who is born of me.[2] It is HORUS with the royal countenance.

He who is in this scene traverses the refuge: he retreats towards Ka-Temt, the gate[3] of Amenti. Those who are in it are the Eaten Heads: they breathe the odour of Shemti, of whom APU is the guardian.

He who is in this scene rises for SER.[4] He has struck down[5] the souls of the impious which are in Hades. He

[1] Cf. *Book of the Inferior Hemisphere*, 10th hour.

[2] Horus is considered here as the son of Ra, assimilated to Osiris.

[3] *Ari-t*. In the *Todtenbuch*, the *ari-t* is determined and figured as the pylon, ch. 144.

[4] Cf. tomb of Rameses VI.; it refers to Osiris assimilated to Ra.

[5] *Asp*: cf. *aspu*, *Todtenbuch*, ch. 9, l. 3; 73, l. 2. Perhaps we ought to read here *sap*, to count.

traverses the refuge, and retreats towards the pylon Teser-t-ba-u, towards the gate of Amenti. TEPI enters Bata. Those who are in it are the Eaten Heads. They breathe the odour of Ba-ta, of whom ABT is the guardian.

These are the gods who charm for HAR-KHUTI in Amenti. They, the masters of their nets, charm those who are in the nets which are in their hands: (they are veridical in Hades.)[1]

B. This great god is towed along by the infernal gods. They, those who tow along RA, say: The god comes to his body, the god is towed along towards his mummy.[2] Comfort thy body, we tow thee[3] along, safe, in thy[4] retreat. Come, RA, comfort thy body,[5] defended by the masters of the net.

Those who are in this scene walk before RA: they charm for him APAP, and retreat towards the gate of the horizon. They rise with him towards the heavens; they are, for him, in the two sanctuaries, and they make him rise in Nu. They, the charmers, say: Oh, impious, cruel one, APAP who spreadest thy wickedness! Thy face shall be destroyed, APAP! Approach the place of torment. The Nem-u are against thee: thou shalt be struck down. The Aai-u[6] are

[1] Cf. tomb of Rameses VI.

[2] The hieroglyph is that of "shade:" the words "shade" and "soul" are often employed the one for the other, but the "shade" characterises also the mummy in the representations in which the deceased receives its heart, its soul, its essence, and its mummy. The analogy indicates here the meaning which must be selected.

[3] Cf. tomb of Rameses VI.

[4] Literally "his."

[5] This body appears to be the god Aai, represented mummified on the tomb of Rameses VI.

[6] Persons named Nem-u and Aai-u, appear on the last division but one; cf. pl. x. c, and Champollion, *Notices*, Tom. II., p. 539.

against thee: thou shalt be destroyed. The pikemen strike thee: thou art charmed by us through the means of what is in our hands. Oh! thou art destroyed, crushed, punished, (serpent) SESSI.[1]

Those who are in this scene with their spears, guard the rope of AAI, and do not allow this serpent to mount towards the boat of the great god. They rise behind this god to heaven. They say, those who fight for this god in Nu.[2]

C. Those who are in this scene hold in their hands the rope which is attached to the leg of KHEPRI, who retreats towards the gate of the horizon. They bear this rope near this god towards the horizon, and tow him along in Nu. They live on things from the South, they feed on things from the North, on their issuing from the mouth of RA. The outcry of this KHEPRI is borne into the retreat when RA enters heaven. They say to RA: Come, come, after thy transformations! Come, RA, after thy transformations! Come forth, come forth, after thy transformations, come forth, RA, after thy transformations, towards heaven, towards the great heaven! Oh, we point thee out for thy abodes, by the virtue which is in our words, (thou who art) the greatest of forms in the retreat.

He who is in this scene, infernal HORUS raises his head from him, and the forms issue from (his) coils. RA calls this god which his two *uræi* join together. Now HORUS having entered KHEPRI hears when RA calls him.

They hold in their hands the rope which is attached to the leg of KHEPRI; they say to RA: The paths of the

[1] The serpent is doubtless the one who follows Apap in the scene, where he is named Shes-shes.

[2] The words of these gods are wanting.

retreat are cleared for thee, (the gates)[1] which are in the earth are open for thee, for the soul which Nu[2] loves. We guide thee in thy flight in the land. Oh! enter the East. Come forth from the belly of thy mother.

[1] Cf. tomb of Rameses VI.

[2] For thy soul which is joined again to Nu (tomb of Rameses VI.).

*(To be continued in Vol. XII.)*

# THE MAGIC PAPYRUS

## OF THE HARRIS COLLECTION.

TRANSLATED BY
FRANÇOIS CHABAS.

THE papyrus from which the following translation has been made is at present in the British Museum, and formerly belonged to the late Mr. A. C. Harris of Alexandria. It was obtained by him at Thebes in 1855 with several others said to have been discovered at the time. When in the possession of Mr. Harris it was in a perfect state of preservation and contained nine pages on one side, and three on the back, but in its present condition has only six complete pages in front and part of a seventh, the rest, as also portions of two of the pages on the reverse, having been destroyed by the explosion of a magazine which took place in the neighbourhood of the house of Miss Selima Harris at Koum el Dyk at

Alexandria. Fragments were indeed preserved, but so small that the restoration of the destroyed pages has not yet been practicable. It appears to be of the time of the XIXth or XXth Dynasty. A facsimile of the papyrus, with the translation, was published by M. Chabas, entitled *Le Papyrus Magique Harris*, 4to., Chalon-sur-Saone, 1866; this was accompanied by a transliteration, a commentary, and different indexes of words and things. The text is of great interest on account of its showing the mixture of magic and religion prevalent in Egypt, as also for the light it throws upon the mythology. Several points in connection with the mythology are of great interest, as the esoteric meaning of the different deities is only to be made out by the mystical functions performed by the different gods.

S. B.

# THE MAGIC PAPYRUS.

## PAGE 1.

1 CHAPTER of the excellent songs which dispel the immerged.[1]

A Hymn to the god SHOU.

2 Hail to thee, divine flesh of RA,[2]
Elder son, issued from his body,
selected by him previous to his birth;
3 The valiant, who is Lord of events,
and overthrows the wicked every day.
The (solar) barge is sailing joyfully,
the (solar) ark in jubilation,[3]
4 as they see
SHOU the Son of RA in (his) triumph:
he darts his spear against the serpent.
(Being) RA, he navigates the heaven on high every morning.
The goddess TAFN rests upon his head;
5 She gives her fire against his enemies to reduce them to non-existence.
(Who is) the bolt of RA, the *Oer-haku*,[4]
the Divine Heir on

[1] "The immerged." All dangerous animals lurking in the water.

[2] The Sun-god.

[3] The peaceful and regular course of the sun is a constant proof of the preservation of the order of things in the universe. The joy of the crew rowing the solar barge on the abyss of heaven is therefore an image of common occurrence on Egyptian texts.

[4] *Oer-haku*, literally, "the great magic power," was impersonated as a goddess.

6 the throne of his father.
His substance is blended with the substance of RA,
as he is the abundant nutriment which is within him.
He made for him hereditary titles, which are in the writings
7 of the Lord of Sesoun,[1] the Scribe of the King RA-HOREMAKHOU,[2] in the royal palace of On,[3] consigned, performed, engraved in script under
8 the feet of RA-HAREMAKHOU,[4]
and he transmitted it to the son of his son[5] for centuries and eternity.

[Here begins the traditional text of the magical hymn.]

Hail to thee! who art the Son of RA, begotten
9 by TUM himself, self-existent, not having a mother,
Truth, Lord of Truths;
Commander, commanding the gods;
Conveyer of the sacred eye of his father RA.[6]
People present him with their gifts,
10 through his own hands.[7]
(By him) is assuaged the goddess OER[8] in her fury,
uplifted is the sky which he maintains with his two arms;
every god
11 yields to his face,

[1] Hermopolis magna, the sacred city of Thoth.

[2] Ra-Hor-em-akhou, or The Sun-Harmakhis, is the full royal name of the sun in his character of first king of Egypt.

[3] Heliopolis magna.

[4] Under the feet of a statue of the god.

[5] Literally, "from generation to generation" (de père en fils).

[6] The sacred eye of Ra is the sun considered as a star.

[7] The cult of the mortals reaches Ra, or god, through the intermediation of Shou the son of Ra.

[8] The "goddess *Oer-t*," or the "great goddess," a name of the lion-headed Sekhet, the chastiser of the wicked.

The King of Upper and Lower Egypt, SHOU-SI-RA,[1]
Life, health and strength,
The god who was in the first time.

The Litany of SHOU.

Thou fillest at daybreak the place of his sacred eye[2] in On[3] in order to overthrow

PAGE 2.

1 the wicked far from thy father.
Thou allowest the divine boat to proceed in peace;
his tow-men are in joy, all the gods in exultation and jubilation,
2 When they hear thy name.
Thou art the most mysterious, the greatest of gods,
In that name which is thine of SHOU-SI-RA.
Stop, thou, MAKOU,[4] son of SET!
3 I am AN-HER, Lord of the Scimitar.[5]

Another Section.

Thou art greater and more ancient than the gods,
in that name which is thine of goddess AA-OER.[6]
4 Thou art higher than the heaven with thy double feathered crown,
In that name which is thine of he who lifts up the double feathered crown.

[1] Shou-si-Ra is the royal name of Shou, son of Ra, one of the dynastic gods.

[2] The sacred eye of the sun, the solar disk. [3] Heliopolis.

[4] Mako (variant Makaï), a mythological crocodile, a form of Set.

[5] An-her (the leader of the sky) is the same as Shou.

[6] "The very great." Shou is a god of many names and often appears as a goddess also.

Thou comest here upon thy stately stand in that name
which is thine of BEING IN THY STATELY STAND.[1]
5 Thou leadest the upper heaven with thy rod,
In that name which is thine of AN-HER.
Thou dissipatest the storm,
6 Thou illuminatest the clouds,
In that name which is thine of GOD DISSIPATING STORMS.[2]
Thou repellest the crocodile coming out of the abyss,
7 In that name which is thine of REPELLER OF CROCODILES.[3]
Thou wieldest thy spear to pierce the head of the serpent
NEKAU,[4]
In that name which is thine of GOD PROVIDED WITH
TWO HORNS.[5]
8 Thou smitest him who approaches,
in that name which is thine of SMITING DOUBLE HORNS.
Older thy operations than the gods,
In that name which is thine of GOD WHO
9 IS IN THINIS.[6]
The sun (RA) commenced with thy commencement,
in that name which is thine of SHOU-SI-RA.
Thou seizest thy spear and overthrowest
10 the wicked,
In that name which is thine of HOR-TAM.[7]
Thou destroyest the An of Tokhenti,[8]
In that name which is thine of DOUBLE
11 ABODE OF RA.

[1] *Am aat*, "attached to," or "on the standard." S.B.

[2] *Ter s'enta.* S.B. [3] *Xesf at.* S.B.

[4] The serpent Nekau, a name of the mischievous being.

[5] *Sapt hanti.* S.B. [6] *Herti Tena.* S.B.

[7] Horus the striker.

[8] "The An of Tokhenti." The mythic event here alluded to is not ascertained.

Thou strikest the Menti [1] and the Sati,[2]
In that name which is thine of YOUNG ELDER.[3]
More powerful is thy name

PAGE 3.

1 than the gods, in that name which is thine of GOD DWELLING IN THE DIVINE BARGE;[4]
Thy youthful double force is in the circle of Thebes,
In that name which is thine of YOUNG[5]
2 ELDER.
Thou strikest upon the heads of the wicked,
In that name which is thine of LORD OF WOUNDS;[6]
Thou blowest the divine barge off with
3 a favourable wind,
In that name which is thine of GODDESS MA.[7]
O thou, that divine occurrence, who has created its body![8]
O unique Lord issuing from the Noun!
4 O divine substance self-created!
O Maker of the substance which is in himself!
O Creator of his father,
5 Who has concealed his mother.[9]

[1] The Menti, "the shepherds;" name of an Asiatic race.

[2] The Sati, "the arrows;" name of a second Asiatic race.

[3] *Hunnu sem-sem.* S.B.

[4] *Hur sekti.* S.B.

[5] *Ahunnu sem-sem.* S.B.

[6] *Neb saatu.* S.B.

[7] "In thy name of goddess Ma." Ma is the goddess of Truth, here identified with the god Shu. The text plays upon the words *ma*, "wind," and *ma*, "truth."

[8] "Divine occurrence," divine *sep*; *sep* means "times," *vices* (Latin), "event," "spontaneous act." The meaning appears to be, "O divine manifestation who has embodied itself!"

[9] "Who has concealed his mother." We have here an euphemism. *Men*, with the determinative of "concealment," replaces *men*, "bull, "male." The real meaning is "fecundator of his mother."

Another Section.

Hail to you, O five great gods
issuing from Sesoun,[1]
who (when) not being in heaven
6 not being on earth,
not existing SHOU,[2]
have been the morning light!
Come to me! Try for me the river!
Shut up
7 what is in it!
What is immersed,
do not let it pass out!
Seal the mouths!
Seal the mouths!
Choke up the mouths!
Choke up the mouths!
as is sealed up the shrine
8 for centuries!
At daybreak in the East;
as is sealed the sharp edge of the blade
of ANATA and ASTARTA,
the two
9 great goddesses who conceive and do not breed;
who were sealed up by HORUS,
who were planned by SET![3]
By those
10 who are in heaven,
do perform your help!

---

A Hymn to AMMON-RA.

[1] Hermopolis Magna.

[2] The light of the sun.

[3] *Sennt*, perhaps antithetic to *χtam*, "to shut," or "close;" as "shut up by Horus," "opened by Set." *Sennt* means literally, "to make a foundation," "open the ground." S.B.

Adoration of AMMON-RA-HAR-AKHU,[1] self-existing, who has possessed the earth when he commenced.

11 (This hymn was) composed by the SESOUN (the Hermopolitan gods) of the Pout-api,[2] adoring the holiness of that august god AMMON-POUT-TO

## PAGE 4.

1 as he shines on the abyss of the goddess NOU.[3]
To be said on water and on land.
Hail to thee who art one and hast made thyself in millions.[4]

2 Vast thy breadth, boundless!
Divine Chief invested with the power of begetting himself;
Great burning *uræi!*
URHAKU[5]

3 of mysterious operations,
Mysterious soul who has made his own awful force!
King of Upper and Lower Egypt AMMON-RA, Life,
health and strength, self-existing,
Double horizon.

4 HORUS of the East,
Morning light, glare, blaze,
Light more beneficent than the gods!
Thou art hidden in AMMON,

[1] *Ammon-Ra-Hor-akhou*, or *em-akhou*. God considered as the hidden (Ammon), the sun (Ra), and the double Horus, or Horus of the two horizons, who is at once Ra and Tum.

[2] The *pout api*, the "primitive substance," "the primitive being," a usual title of Ammon.

[3] The Noun of the goddess Nou, the sky considered not as a vault but as an ocean.

[4] The hieroglyphic for "millions" is doubtful.

[5] The divine magical power, a serpent goddess.

5 the Elder.
Thou hast rolled thyself in thy forms,
in the solar disk.
TOTANEN, the most immeasurable of the gods.
6 (Thou) ancient one rejuvenated, leader of centuries.
AMMON existing in everything.
He, the god who by his acts has commenced earth.
Come to me, O royal Lord of the gods.
7 Overthrow in my behalf all evil all shock,
from the river.
Make them for me like the gravel on the earth,
Harmless like potsherds near the kitchens !
8 This is the discourse of the Sesoun gods of the Pout-api-to,[1]
the Chiefs adoring
9 the god who is among them,
Whose bones are of silver,
Whose flesh is of gold,
and the upper part of his head of genuine lapis.

Another Section.

The Sesoun gods say:
10 AMMON, he who hides himself in his pupil,
Soul blazing in his sacred eye,
A marvel !
Whose operations are holy !
Nobody knows him.

## PAGE 5.

1 Whose operations are luminous,
His own splendour veils him ;
Mystery of mysteries ;
Unknown is his mystery.

[1] "Primæval time," or "substance of the earth;" also a title of Amen Ra. S.B.

2 Homage to thee on the body of the goddess NOU !
Verily thou hast begotten the gods.
The breath of the goddess MA[1] is in thy secret shrine.
In rapture
3 is thy mother, the goddess MERU,
(as) thou dost emit the irradiation of light,
and encirclest the world with thy blaze,
till thou reachest that mountain
4 which is in Akar[2]
O thou whose faces are adorable,
even animals adore thee,
and the entrails of beasts are conquered.
5 They conduct thy barge on the sacred mountain.
The spirits of the earth felicitate thee.
They stand in awe at the blaze
6 of thy disk.
The spirits of the Khen acclaim thee
(as) thy morning light illuminates their faces
(and) thou passest above another sky
where no enemy of thine exists,
7 only the flame of thy fire against the serpent HA-HES.
The red fishes are guarding the waters of thy barge.[3]
Thou disposest of the *Ebout Ounti*[4]
8 NOUBI shoots his arrows against him.
He shakes the earth and the sky in his storm.
His magic force prevails
9 to destroy his enemies.
His spear is a deadly blade for the serpent OUBN-RO.
AKAR springs forward and watches over him ;
he seizes upon him and restores him

[1] "Truth." [2] *Id est*, till sunset.

[3] The meaning of these mythological allusions cannot easily be guessed at. The "red fishes" perhaps refer to the change of Set to a hippopotamus.

[4] A name of the Typhonian serpent.

10 to his jail,
devouring the two great eyes
by which he prevailed.
A fierce devouring flame devours him,

## PAGE 6.

1 commencing from his head down to his soles,
and roasting all his limbs with its fire.
Thou settest in motion thy rowers with a favourable gale.
2 The waves are calmed beneath thee.
Thy barge is joyful;
free are thy paths;
as thou hast smothered That Evil Disk [1]
accomplish
3 your task [2]
you, Sekhou-stars, you Khebsou-stars [3]
who move with the wind!
Thou art the Mesak of heaven,[4] the embrace of thy mother,[5]
4 (as) thou passest to the Western horizon.[6]
The earth stretches its arms to receive thee.
(Thou) the adoration of all beings!
Come to me, O Lord of the gods!
Repel
5 from me the lion on dry land,
The crocodiles on the river,
The biting snakes in their holes!

[1] *Tu katen*, a name of the Typhonian serpent.

[2] Of *akhimou*, rowers of the sun-barge.

[3] The so-called Decans.

[4] Breeding-place.

[5] Here Ammon is represented as being at once the place and the act of his own generation.

[6] At sunset the god prepares his fresh generation for his daily birth at sunrise.

Stand back, crocodile MAKA, son of SET ![1]
6 Do not steer with thy tail !
Do not move thy arms !
Do not open thy mouth !
Be the waters before thee turned to a burning fire !
Be the blade of the seventy-seven gods in thine eye !
7 Be thou chained down to the great oar of RA !
Be thou chained down to the four harpoons of bronze !
At once !
8 At the prow of the barge of RA !
O stop thou MAKA, son of SET !
Protect me, AMMON, Bull of his mother !
This is said on an image of AMMON,
9 having four rams' heads and only one neck, depicted on clay, with a crocodile under his feet.
The Sesoûn-gods[2] at his right and at his left, adoring him.
10 Book the first, to be chanted on all waters :
The masters pronounce it to avail themselves of it against dangerous people.
It is a true mystery of the royal palace.
Liquid egg found on earth ![3]
11 Substance of the Sesoun-gods,
great in heaven, great in Hades !
Who is in the nests over the waves !
May I liquify
12 with thee in water !

[1] Cf. the chapters XXXI., XXXII. of the Ritual, Lepsius, *Todt.*, Taf. xvi., xvii. : Of repelling the crocodiles who come to take the charms, or protection, of the dead.

[2] The Hermopolitan gods, generally under the form of apes. This paragraph is a rubric.

[3] Cf. chapters LIV. and LVI. of the Ritual, those Of receiving breath, or air, in Hades, Lepsius, *Todt.*, Taf. xxii., in which is mentioned the egg of the great cackler, supposed to be that of Set. S.B.

May I pass with thee
into thy nest!
I am KHEM of Coptos!
I am KHEM, Lord of Coptos![1]
This chapter is recited, an egg from the Oasis[2] being given into the hand of a person at the prow of the boat. Anything coming out of the water

PAGE 7.

1 is thrown again in the water.

Another Chapter.
I am the Chosen of Millions coming out of the lower heaven,
whose name is unknown.
When his name is spelt on the bank
2 of the river, then it is dried up.
When his name is spelt on the land,
it is set on fire.
I am SHOU, the image of RA,
3 Sitting in the inside of his father's sacred eye.
If he who is in the water opens his mouth,
If he grasps with his arms,
I will let the earth fall into the waters' well,
being the South
4 made North,
being the earth turned round (upside down).
(To be recited four times.)

[Here is drawn the figure of a so-called sacred eye.]

[1] The ithyphallic Amen. This paragraph is a rubric.

[2] Dr. Dümichen has given this new explanation of the group or in his *Dendera*.

A sacred eye, an image of AN-HER into it
depicted on the hand of the person.

Another Chapter.

Come to me !
5 Come to me ! Image of the millions of millions of gods.
O NUM,[1] unique Son !
O he who was conceived yesterday
and bred to-day !
O he whose name
6 I know !
O he who is possessed of seventy-seven eyes
and seventy-seven ears !
Come, and allow my voice to be heard,
as was heard
7 the voice of the great goose KAKA in the evening
I am BAHU, the great,
I am BAHU, the great ![2]

(To be recited four times.)

Another Chapter.

O divine soul ! O divine soul !
I am ANUBIS
8 SAPTI, son of NEPHTHYS !

(To be recited four times.)

Another Chapter.

Right ! Right !
Left ! Left !
I am ANUBIS SAPTI, son of RA.

(Four times.)

Another Chapter.

ISIS has struck
9 with her wing,

[1] Chnumis. [2] Bahu is the name of the god of the inundation.

and closed the mouth of the river.
She caused the fishes to remain lying on the stream,
not a jug of water could be drawn out of it.
10 Sinking of the water, rising on the water!
Her tears fell (like) water,
as HORUS has violated his mother,
her tears fell into
11 the water; a cubit of fishes at the mouth of the ape;
a cubit of wood at the mouth of the star.[1]
By ISIS was uttered the cry: No crocodile!
and was effected the act of salvation.
12 Come, act of salvation!

Another Chapter.

PAPALUKA! PAPARUKA!
PAPALURO![2]

## PAGE 8.

1 Is it not NUM who devotes?
Is it not TAMAKA who spells?
May it be told as a spell for us on the water!
I am HORUS SHETI.[3]

(To be recited four times.)

2 Another Chapter.

Come down, left side of the sky, desire of the earth![4]

[1] "Mouth of the ape," "mouth of the star," are probably the names of two of the Nile's mouths. Through insufficiency of the water floating materials were detained at the river's bar.

[2] Cf. the mystical names of Amen Ra in the Ritual, cap. CLXII.-CLXIV., Lepsius, *Todt.*, Taf. lxxvii., lxxviii. S.B.

[3] The planet Mars, Lepsius, *Einleit.*, s. 90, n. 1. S.B.

[4] "Desire of the earth;" an example of capricious orthography. *Ab*, "desire," "fondness," instead of *Ab*, "the right," "the right side." The real purport of this phrase is: "O right side of heaven! right side of earth!"

AMMON rises as Royal Sovereign.
He has taken the white crown of the whole land.
Be not deaf,
3 O ye who walk athwart (probably scorpions)!
Shut your mouths!
Let all reptiles remain attached to the ground,
by the terror
4 of thy valiance, O AMEN!

Another Chapter.

Hail to thee, O ape of seven cubits,
whose eye is of silver,
whose lip is of fire,
and burning (are)
5 all his words.
Calm the deep!
Let thy safeguard be poured forth!

Another Chapter.

Be not against me!
I am AMEN,
I am AN-HER, the good guardian.
6 I am the Divine Chief, Lord of the Scimitar.
Do not erect!
I am MONT.
Do not fawn!
I am SOUTEKH.
Do not set thy arms against me!
7 I am SAPTI.
Do not approach!
I am SHETOU.
And those who are immerged do not pass along;
Those who pass along, do not plunge.
8 They remain floating on the waves,
like dead bodies on the inundation.

And they shut their mouths as are
closed the seven great dungeons,
9 with an eternal seal.

Another Section.

O thou, that Namma of heaven![1]
O thou, that Namma of heaven!
O Namma of the great face,
Of the long backbone,
Of the deformed
10 legs!
O long column which commences in the upper and in the lower heaven!
O Lord of the great body which reposes in On![2]
O Lord of the great life
11 who liest in Tattou.[3]
Be thine, such a one, son of such a one;[4]
Take care of him in the day,
Watch over him in the night,
Guard him as thou hast guarded OSIRIS
in the secret place,
That day of the funerals in On!
I am the Divine Lion, in the form of a Bennou bird.[5]
(Thou) who didst take the form of a monkey,[6] and afterwards

[1] A sort of *pataïkos* or deformed dwarf, was called *nemma*. This strange mythic figure was once assumed by Osiris.

[2] Heliopolis. [3] Thinis.

[4] "May such a one son of such a one be thine." "Men, son of men," such a one son of such a one, the usual formula to be replaced by the name of the person. In this phrase of the text Osiris is intreated to protect the person as if he were a thing belonging to him.

[5] The Nycticorax, or supposed Phœnix, into which the deceased was transformed. S.B.

[6] *Qaf*, the Greek *kebos*, and same as the Hebrew word. S.B.

## PAGE 9.

1 of a crazy man,[1]
Try the waters by which thou hast sent to me,
being established in the City of the White Wall,
saying:
Get made for me
2 a shrine of eight cubits!
And, as thou wast a giant of seven cubits,
I have said to thee: Thou canst not enter this shrine of eight cubits.
3 And as thou wast a giant of seven cubits,
thou hast entered and reposed in it.
(May) become patent the secret abysses of the NUN.[2]
The shrine opens!
The shrine opens!
He who is in it has the face of a monkey,[3]
address, address!
4 Fire, Fire!
brings forth a young she-monkey.

Another Chapter.

5 O thou who art in the Northern chapel of NEITH,
in the hall of the oral examination!
O you,
6 Lords of the Southern and Northern chapels,
put your faces towards him who is in the water;
OSIRIS is on the water.
OUTA-HOR[4] is
7 near him.
Examine the waters by which thou hast sent,

[1] *Keh keh*, "an old man," "weak," or "feeble;" it also means a kind of ape. S.B.

[2] The Abyss of Heaven.

[3] *Qaf*, the Greek *kebos*, and same as the Hebrew word. S.B.

[4] The sacred eye of Horus.

being seated in the City of the White Wall,
saying:
Get made for me a shrine
8 of eight cubits. Then it was told to thee:
O man of seven cubits, how canst thou
enter it? How canst thou enter it?
And it had been made for thee,
and thou hast reposed
9 in it.
The crocodile MAKAI, son of SET, comes,
He opens it:
He looks at him who is in it;
10 He has the face of a Kafi-ape,
having the head of hair of a monkey *aani*.
Address, address!
Fire, Fire!
It is not I who say this,
11 It is not I who reiterate this;
It is MAKAI, son of SET, who says this,
He who reiterates this.
12 *Rubric:* Words concerning the confinement of crocodiles.

[A vignette represents two crocodiles moving in opposite directions, encircled by the oval of the goddess Neith ⋋⋌.]

## ENDORSEMENT.

### PAGE 1.

*Title:* Book of the spells for remaining in the country.

1 Other chapters to remain in the country;
O thou who art led by the mouth of the Keeper!
HORUS has cried out: Subsidency of the country!
As he told (this), its
2 animals stopped.
May (they) cry out for me ISIS, my good mother,
NEPHTHYS, my sister;
leaving divine safe-guard
at my South,
3 at my North,
at my West,
at my East;
closing the mouths of the lions,
of the hyæna,
the heads of all animals having long tails;
who live
4 upon flesh and drink blood;
(in order) to fascinate them,
to snatch away their ears,
to cause darkness,
to prevent light,
5 to cause blindness,
to prevent visibility
every moment during night.
Up! bad dog,
6 Come! I command what thou must do to day.
Thou wast tethered. Art thou not loosened?
It is HORUS who bids thee do this:

Be thy face the gaping sky!
7 OUSAF-HOU[1] thy howling!
The cut of thy scimitar, that of HERSHAFI,
the slaughter of ANOUTA!
8 The aspect of thy mane, like that of metal rods.
Act the part of HORUS in this,
(and) of SET for smiting!
Go to the South, to the North, to the West, to the East!
The fields
9 are given to thee entirely.
Thou art not repelled there.
Do not set thy face against me?
Do set thy face against the animals of the land.
Do not
10 set thy face against my path!
Do set thy face against that of another!
Repel through fascination! Snatch off the ear!
To thee is given darkness,
not given

PAGE 2.—VERSO.

1 daylight.
Thou art the Keeper, warlike, tremendous!
Safeguard!
(This is told for safeguard.)[2]

Another Chapter. To shut enclosures.
I shut the enclosures through my mother
2 RANNOU[3] having two legs,
and of HOU.[4]
I stay in the country.

[1] Tremendous (?)
[2] A rubric.
[3] A goddess under the form of a serpent.
[4] Perhaps the sphinx.

HORUS allows it to be pervaded.
I confide in the efficacy of that excellent written book
3 given to day into my hand,
which repels lions through fascination,
disables men;
which repels men through fascination,
disables lions;
which muzzles
4 the mouths of lions, hyænas, wolves,
the heads of all animals having long tails,
living upon flesh, drinking
5 blood,
(which) muzzles the mouth of the tiger,
muzzles the mouth of the leopard,
muzzles the mouth of the *zapulma*,[1]
muzzles the
6 mouth of the lioness,
muzzles the mouth of her who sees[2]
muzzles the mouth of SEKHET the good[3]
muzzles the mouth of the great living woman,[4]
muzzles
7 the mouth of all men who have bad faces,
so as to paralyze their limbs,
not to allow the action (working) of their flesh
8 and bones,
to keep them in the shade,
to cause darkness,
not to allow day-light for them,
at every moment of night.
9 SHATABUTA, ARTABUHIA!

[1] An Aramean word. [2] A sort of dangerous woman.
[3] The terrible lion-headed goddess, termed good through euphemism.
[4] Another sort of dangerous female.

Thou art the Keeper, warlike, tremendous ! safeguard !

(Told for safeguard.)

[End of the magic spell.]

## PAGE 3.—VERSO.

[A list of magic names.]

1 ADIR-ADISANA ![1]
ADIR-KAHA-ADISANA !
SAMOU-MATAMOU-ADISANA !
2 SAMOU-AKAMOUI-ADISANA !
SAMOU-TEKA-IRINA-ADISANA !
SAMOU-TEKA-BANA-
3 ADISANA ! SAMOU-TSAKALATS-ADISANA !
TOU-OUARHASA !
KINA !
HAMA !

[Another section of the list.]

SENEF-TA-BAITAT-SATITA !
ANROHAKATA-SATITA !
HAOU-BAAL-(RO-HAIRI !)

[1] These mystical names are apparently Semitic and may be compared with the mystical ones of the god Amen Ra, to which allusion has already been made. Similar formulæ of Semitic invocations, transcribed into Egyptian, appear in the Medical Papyri used for the exorcisms practised by Egyptian physicians, or magi. These words, no doubt, had a significance beyond the mere names of deities, as will be seen from the repetition of the prefix words *samu, adir,* and the affix *adisana,* or *adibana.* Perhaps *samu* means "his," or "whose name is," in the phrases; and *adir* is for "lord;" and *adibana* for "gods." S.B.

# THE ADDRESSES OF HORUS TO OSIRIS.

FROM THE TEXT

IN THE GREAT PAPYRUS OF NEBSENI.

TRANSLATED BY

EDOUARD NAVILLE.

THE papyrus of Nebseni, No. 9,900 of the British Museum, is one of the finest and oldest copies of the Book of the Dead. It is of fine texture, written in a good and distinct linear hieroglyphical hand, accompanied by rubrics and vignettes beautifully drawn in outline, and uncoloured. It belongs most likely to the XVIIIth Dynasty, and was written for the scribe Nebseni, who was also priest of Ptah. We see him represented several times with his wife, Senseneb, and worshipped by two of his sons, Ptahmes and Chemmes.

The whole text, composed of thirty-three pieces, has been photographed and published lately by the

Autotype Carbon process. It contains a considerable number of the chapters of the *Todtenbuch*, besides many others which are not to be found in the Turin Ritual. Such is the case for the Addresses of Horus to his father Osiris, which has not yet been discovered in any other funeral papyrus. Some years ago Dr. Birch made a translation of this chapter, which was inserted at the end of the "Book of the Dead," in Vol. V. of Bunsen's *Egypt's Place in Universal History*.

The present translation has been made from the French, in the *Zeitschrift für ægyptische Sprache und Alterthumskunde*, 1875, where the hieroglyphical text of this chapter has been printed.

# THE

# ADDRESSES OF HORUS TO OSIRIS.

---

BELOW the text itself are represented offerings of bulls, antelopes, and birds, made by NEBSENI who is standing in an attitude of adoration uttering the following address:—[1]

"Adoration to OSIRIS *χentament* the great god of Abydos, the everlasting King, the eternal Master, the venerable god of the *Roset* (said) by the Scribe NEBSENI, the son of the Scribe TENA. I present my praises to thee, thou Master of the gods, the one god living in truth. I am thy son HORUS, I have come to thee, I salute thee, I bring to thee offerings of truth, in the place where is thy cycle of gods. Grant (me) that I may be found among them (who are) thy companions. I have struck thine enemies, I have strengthened thy existence on the earth for ever."[2]

Besides these words the work has a special title, which is written above the forty columns of the litany, in a retrograde order. This title runs, "Discourse of HORUS to his father,

[1] See "Le Discours d'Horus à Osiris," in *Zeitschrift für ä. S.*, Juli, 1875.

[2] See "The Assistances of Horus," translated by Dr. Birch, at the end of the Ritual of the Dead in Bunsen's *Egypt*, Vol. V., p. 324.

when he comes to see his father, and when he comes out of the great sanctuary to see RA UNNEFER, the Master of *Toser*, and here they embrace one another, therefore he is happy in the Kerneter."

Each line of the text commences with these words, "Hail OSIRIS, I am thy son HORUS. I have come." These words are independent of those which follow, and it is not certain that they were intended to be repeated by the reader.

Hail OSIRIS, I am thy son HORUS. I have come.
1 I have (supported) thee[1]
2 I have struck thine enemies dead
3 I have chased all the evil which there was in thee
4 I have killed those that made thee suffer
5 I have wrested out the arms of thine enemies
6 I have brought thee the companions of Set with chains upon them
7 I have brought to thee the South country, I have added to thee the North country
8 I have brought to thee the divine offerings of the North and the South.
9 I have cultivated thy fields
10 I have watered thy grounds
11 I have toiled in thy estates
12 I have constructed thy reservoirs
13 I have ditched around thy possessions
14 I have made there in thine honour a sacrifice of thine enemies
15 I have made thy sacrifices of thy cattle and thy victims
16 I have provisioned . . . .[2]
17 I have brought . . . .[2]

[1] Restored from the translation by Dr. Birch.

[2] Lacunæ.

18 I have killed (for thee) [1]
19 I have shot in thine honour antelopes and bulls
20 I have taken in a net for thee wild fowl and geese
21 I have fastened thine enemies in chains
22 I have enchained thine enemies in chains [2]
23 I have brought to thee pure water of Elephantine which refreshes thine heart
24 I have brought thee all thy plants
25 I have strengthened thine existence upon the earth like the sun
26 I have made for thee the bread of *Pe* with red wheat
27 I have made for thee thy drink (beer) of *Tep* of white corn
28 I have cultivated for thee wheat in the fields of the Aahlu [3]
29 I have mowed it for thee (there)
30 I have perfected thee
31 I have given thee thy soul
32 I have given thee thy strength
33 I have given (thee thy power) [1]
34 I have given (thee thy triumph) [1]
35 I have given thee thy fear (the fear which thou inspirest) [4]
36 I have given thee thy victory
37 I have given thee thy two eyes, the two plumes which are on thy head [5]

[1] Restored from Birch.

[2] This word is a new one, it occurs in *Ritual*, Cap. cxxii., where M. Brugsch renders it by "pump," or "the piston of a pump," but it is evident that it must here have the sense of chain or fetter.

[3] The Aahlu, or, the Fields of Peace, a region of the Egyptian Kerneter.

[4] Dr. Birch translates, "I have given thee thy desolating power."

[5] The Atef crown.

38 I have given thee ISIS and NEPHTHYS I have placed them on thee [1]

39 I have anointed thee with the offering of holy oil

40 I have brought the offering by which thou art destroyed.[2]

[1] An allusion to the *Ritual*, Cap. xvii., "the two plumes of the god Khem."

[2] The MS. appears to end incompletely. Other texts read, "I have anointed thy head with the oil of the face of Horus, if they have destroyed (on the face of Horus) it is destroyed like a god (his divinity is destroyed)," in other words, the divinity of Horus consisted in the preservation of the holy oil which never disappeared from his face.

LISTS OF FURTHER TEXTS FOR TRANSLATION.

# ASSYRIAN.

ARRANGED BY THE LATE

GEORGE SMITH.

*Works on History and Chronology.*

Eponym Canon (Cun. Ins., Vol. III, p. 1).
Historical Canon (Cun. Ins., Vol. II, p. 52).

*Historical.*

Legends of Izdubar (texts unpublished). (Deluge Tablets.)
Creation Tablets.
Early Babylonian Dated Tablets (texts unpublished).
Brick of Samsi-vul I, ruler of Assyria (Cun. Ins., Vol. I, p. 6).
Brick of Kara-indas, king of Babylon (Trans. Soc. Bib. Ar., p. 68).
Inscriptions of Pudil, king of Assyria (Revue Ar., Nov., 1869).
Monolith of Maruduk-bal-idina I, king of Babylonia.
Tablet of Vul-nirari I, king of Assyria.
Small Inscriptions of Vul-nirari (various).
Inscriptions of Shalmaneser I, king of Assyria (various).
Inscriptions of Tugulti-ninip, king of Assyria (various unpublished; one Cun. Ins., Vol. III, p. 4).
Inscriptions of Assur-risilim, king of Assyria (Cun. Ins., Vol. III, p. 3).
Brick and Cone Inscriptions of Vul-bal-idina, king of Babylon (various).
Inscriptions of Nebuchadnezzar I, king of Babylonia (unpublished).

Other Inscriptions of Tiglath-Pileser (various).
Contracts dated in the reign of Maruduk-nadin-ahi, king of Babylon (various).
Inscriptions of Assur-bel-kala, king of Assyria (Cun. Ins., Vol. I, p. 6).
Inscriptions of Samsivul IV, king of Assyria (Cun. Ins., Vol. III, p. 3).
Contract dated in the reign of Simma-sihu, king of Babylon (Layard's Ins., p. 53).
Other Inscriptions of Assur-nazir-pal (various).
Bull Inscription of Shalmaneser II (Layard's Ins., p. 12, etc.).
Inscriptions of Vul-nirari III, king of Assyria (Cun. Ins., Vol. I. p. 35).
Fragments of Annals of Tiglath-Pileser II, king of Assyria (various).
Fragments of Inscriptions Shalmaneser IV, king of Assyria (various).
Inscription of the Second Year of Sargon (unpublished).
Nimrud Inscription of Sargon (Layard's Ins., p. 33).
Cylinder (Barrel) of Sargon (Cun. Ins., Vol. I, p. 36).
Prism of Sargon (unpublished).
Other Inscriptions of Sargon (various).
Tablet of Kalah Shergat.
Nebbi Yunas Tablet (Cun. Ins., Vol. I, pp. 43, 44).
Other Inscriptions of Sennacherib (various).
Portions of Cylinders C, D, and E, of Assurbanipal (Smith's Assurbanipal).
Various Historical Tablets of Assurbanipal (Smith's Assurbanipal).
Hunting Texts of Assurbanipal.
Inscriptions of Assur-ebel-ili, king of Assyria (Cun. Ins., Vols. I and III).
Cylinder of Bel-zakir-iskun, king of Assyria (Cun. Ins. Vol. I, p. 8).

Inscription of Nabopalassar, king of Babylonia (unpublished).
Borsippa Cylinder of Nebuchadnezzar (Cun. Ins., Vol. I, p. 51).
Text of Elamite Kings.
Various other texts of Nebuchadnezzar.
Tables dated in the reign of Evil Merodach, king of Babylon.
Cylinder of Nergal-shar-ezer, king of Babylon (Cun. Ins., Vol. I, p. 67).
Cylinders of Nabonidus, king of Babylon (Cun. Ins., Vol. I, pp. 68, 69).
Other texts of Nabonidus (various).
Dated Tablets in reign of Cambyses (various).
Susian Brick Inscriptions.
Van Inscriptions.

*Mythology and Religion* (*mostly unpublished*).

Hymn to the Moon God.
Hymns to Ninip.
The War of the Gods.
Incantations for removing Curses.
Prayers of Amil-urgal.
Prayer against Eclipses.
Various other Prayers.
Various Mythological Stories and Fables.
Tablets against Witchcraft.
The Lubara Legends (Chaldean Genesis).

*Fables* (*unpublished*).

The Horse and the Ox.

*Government* (*mostly unpublished*).

Tablet with Advice and Cautions to Kings.
Various Reports and Despatches.
Various Tablets with Laws and Reports of Law Cases.

*Private Life.*

Further Deeds of Sale and Barter.
Further Loan Tablets.
The Egibi Tablets.
Private Letters.
Lists of Property.

*Science, etc. (partly unpublished).*

Geographical Lists.
Lists of Animals and Birds (Delitzsch).
Lists of Minerals and their uses.
Lists of Wooden Objects.
Grammatical Tablets (a selection from).
Mathematical Tablets.

*Astrology and Astronomy.*

Further Selections from the great Chaldean Work on Astrology.
Further Selections from Astronomical and Astrological Reports.[1]
A Selection of Omens from Terrestrial Objects and Events.

PHŒNICIAN.

Marseilles Inscription (Judas, 1857).
The Moabite Stone (Ginsburg, 1871).
Selected Mortuary Inscriptions.

[1] Selections of these only printed in Vol. I.

# EGYPTIAN.

(*Tentative List only.*)

ARRANGED BY

P. LE PAGE RENOUF, F.R.S.L.

*Historical Documents.*

Ancient Empire:

Inscription of Tomb of Ameni (Benihassan I).

„ Tomb of Nahre-si Chnum-hotep (Benihassan II).

„ of Sankaya.

XVIIIth Dynasty:

Inscription of Aahmes, formerly called Pensouvan (Louvre C, 49).

„ Thothmes I, at Karnak (Denk. III, 18).

Inscriptions of Haremhebi.

Inscriptions of Amenophis III (Denk. III, 65 and following).

Monuments of the Disk Worshippers.

XIXth Dynasty:

Triumphal Inscription of Seti I at Karnak (Denk. III, 126).

Dedicatory Inscription of Rameses II, at Abydos (Maspero).

Triumphal Inscriptions (Denk. III, 165, etc.).

Historical Inscription at Abusimbel (187).

Great Tablet at Abusimbel (194).
Inscription of Bek-en-Chonsu (Déveria).

List of Kings:
Turin Papyrus.
Tablet of Abydos.
Tablet of Sakkarah.
Tablet of Karnak.

XXth Dynasty:
Inscription of Seti II (Duemichen, Hist. Ins., 1-5).
„ Rameses III (Rosellini, Burton, Greene, and Duemichen, *ubi supra* 13-15).

XXIst Dynasty:
Tablet 4th year of Rameses IV.

Persian and Ptolemaic:
Tablet of Tafnecht at Naples.
Inscription of Ptolemy son of Lagos.
"Bauurkunde der Tempelanlagen von Edfu" (Duemichen).
Two Ptolemaic Tablets (Birch).
Selection of Obelisk Inscriptions.
„ Apis Tablets.

*Religious or Magical Texts.*

Ancient Forms of Sepulchral Offerings, etc. (Tablets of Ancient Empire.)
The Ritual of the Dead.
Spells in Lepsius ("Aelteste Texte").
"Horus on Crocodiles" (various texts, Leyden and elsewhere.)
Spells in Tomb of Bek-en-ren-ef.
"Metternich Tablet."
"*Shâ en sensenu;*" the "Book of the Breaths of Life."
Legend of Horus (Naville).
The Rhind Papyri.

Sarcophagus of Aroeri (Bonomi).
„ Necht-en-heb.
„ T'at-hra (Louvre).
„ British Museum, 32.
Litanies of the Sun (Denk. III, 203).
Apis Stelæ (a very large number, nearly 360).

Selection of Hymns, such as the following:
To the Nile (Denk. III, 175).
To Ammon (Denk. III, 237).
Ap-heru-mes (Berlin, in Brugsch Monumens, pl. III).
Meri ( „ „ „ pl. IV).
To Osiris (Bibliothèque Nationale, Chabas).
Fragments of the Hymns of the Disk Worshippers.
Several in British Museum.
„ Duemichen's publications.
Great Psalm to Ammon (Leyden I, 350).

Calendar of Lucky and Unlucky days (Sallier, Chabas).
Calendars of Festivals from as Early Date as possible to Roman Period.

*Literature, Philosophy, Science, Economy.*

Proverbs, Prisse Papyrus (Chabas).
Proverbs of Ani (Chabas).
"Rules of Life" (Papyrus at Boulaq, lately published by Mariette).
Song of the Oxen (Denk. III, 10).
Three Amatory Songs (Goodwin).
Medical Papyrus (Berlin).
„ „ (British Museum).
„ „ (Ebers Papyrus).
Geometrical Papyrus (British Museum).
Calendar of Astronomical Observations in Tombs of XXth Dynasty (Renouf).

Letters on all varieties of subjects in the Sallier, Anastasi, Leyden, and Bologna Papyri.
Letters of Amenemha (Maspero Genre Epistolaire).
Registers, etc., (Rollin and other Papyri).
Accounts (Louvre).
Receipts for making Kyphi, etc.
Catalogues of the Temple Library at Edfu.

*Law and Police.*

Abbott Papyrus (Spoliation of Tombs).
Report on Capture of Fugitive Slaves (Leyden I, 368, Chabas).
Complaint against Paneba (British Museum Papyrus, Salt, Chabas).
Petition to king Amenophis (Chabas).
Complaint against Thefts committed by certain Workmen (Chabas).
Selected Inscriptions from the Ostraca.
Greco-Egyptian Official Complaints.

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